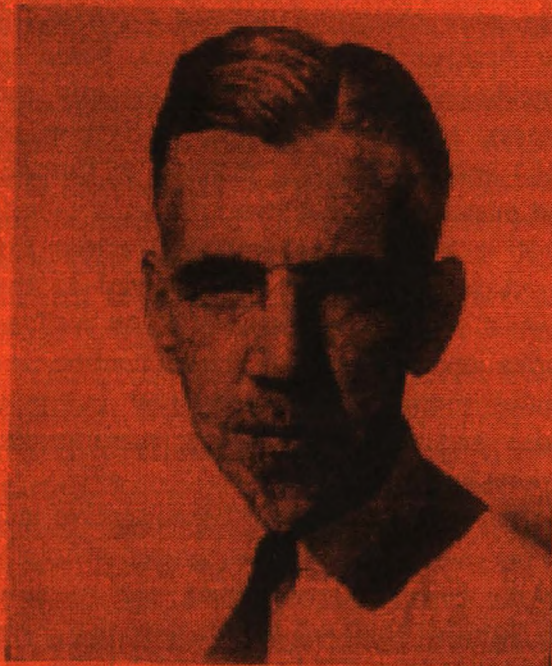


Magonia

contemporary **vision** and **belief**

NUMBER 94, JANUARY 2007

WANTED



William Dudley Pelley

DESCRIPTION

Age, approximately fifty years; height, five feet, seven inches; weight, 130 pounds; has black hair mixed with gray; heavy eyebrows; wears mustache and a vandyke; has dark gray eyes, very penetrating; has straight Roman nose; wears nose glasses; dresses neatly; distinguished looking; good talker; highly educated; interested in physic research.

Capias has been issued by the Judge of the Superior Court of Buncombe County for the arrest of the above-named party for sentence on conviction of felony, making fraudulent representation, and also for violating the terms of a suspended sentence on another charge by failing to remain of good behavior, and by engaging in, among other things, UN-AMERICAN activities.

Arrest and notify

LAURENCE E. BROWN, Sheriff
Asheville, N. C.

Gareth Medway and David Sivier

examine the historical, religious, philosophical, political and folkloric antecedents of the Contactee and Abduction phenomena



MAGONIA 94

INCORPORATING MUFOB 140
JANUARY 2007

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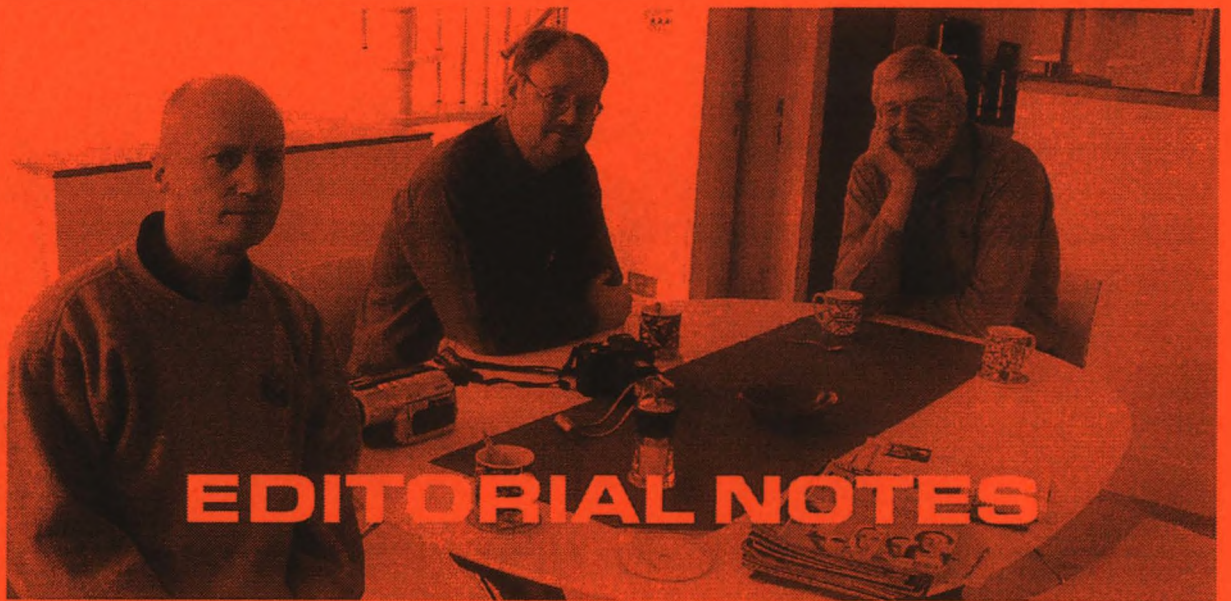
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IN NOVEMBER, following the tradition of their ancestors over a thousand years ago, Viking invaders swept across England from the North-East, carrying off treasures to take back to their northern strongholds. This time however, the goods were cheerfully handed over to the invaders.

Today's Tall Nordics were Clas Svahn (above, centre) and Anders Persson (left) of the Swedish organisation *UFO Sverige*, and they were collecting donated material for the Archive for UFO Research, based in Stockholm. The Archive is certainly the largest, publicly accessible collection of UFO and UFO-related material in Europe, and possibly in the world.

It is based in several sites across the Swedish capital, and is organized to the highest professional standards. As well as books and magazines, the collection includes thousands of newspaper cuttings, video and audio recordings, manuscripts, reports and artifacts.

The professionalism of this archive and its organisers has been recognised officially by the Swedish government, and recently the Swedish National Archives made a grant of 82,000 kronor (about £6,500) to the library to buy special rolling book stacks for storing print material. In addition the government has financed staff working on sorting and listing material as part of an employment scheme, and library and archive students regularly assist with the collection as part of their work-experience programme.

UFO Sverige is a centralised body which co-ordinates a number of local and regional UFO groups - a total of 21, with a combined membership in the thousands.

When Clas and Anders came to Magonia Towers to collect magazines that John Harney and I had ready for them, we were astounded to learn of the level of UFO research in Sweden, and Scandinavia generally, and were despondent comparing the Swedish situation to the situation in this country.

Sweden's population is about 9 million, just slightly more than that of Greater London, which, with the total collapse of BUFORA now has no forum for UFO research, let alone 21!

Magonia has always been sceptical about the practical value of local UFO groups, certainly as they had developed in Britain, feeling that real research is best done by small groups of individuals who have a clear idea of the type of research they intend to pursue, and are not always looking over their shoulders at what the group membership thinks. Currently the prime example of this in Britain are the group of researchers connected with the release of the Condign Report.

But we have always felt that if a group is to have any value it is as a centralised point for the collection of data and the publication of research findings: in other words, a good library and a good magazine/website.

BUFORA could never quite get to grips with the magazine side of things, as indicated by the continual change of title and style, ranging from gossipy *BUFORA Bulletin* to the scientifically intended *Journal of Transient Aerial Phenomena*, both of which managed to offend one faction or another. Nevertheless the BUFORA publication was the only viable national UFO magazine in Britain, and its loss is to be deplored.

Even more to be deplored is the apparent disappearance into thin air of BUFORA's library and case reports collection.

Compare the various incarnation of the BUFORA magazine with *UFO Aktuelt*, the Swedish equivalent. The latter is a professionally produced journal, with glossy colour cover, high quality printing and excellent layout. If you bear in mind that this is published in Swedish, which limits its readership to Scandinavia and parts of Minnesota, its quality becomes even more remarkable.

How can a small northern European country with a population less than most of the world's major cities, produce a standard of UFO organisation, research, and publication which shames this country? Is it just that they're better at putting things together than we are - like IKEA flat-pack furniture? If you've got any other ideas, let us know.

We are still doubtful about the value of big national UFO groups when it comes to furthering research, but if you've got to have them then Sweden's seems to be the best

BEYOND THE REALITY BARRIER

BY CARETH J. MEDWAY

● Many Mansions

In 1733 Jacob Ilive, a type-founder and printer, made an oration at a meeting in London, at which he asserted that there is a plurality of worlds, and that this earth is hell. Though this hardly seems to be biblical concept, he justified it by quoting Psalm 19.2: "The Heavens declare the Glory of God. He calls them Heavens, because they are above the earth, for so are the Mansions, they are to us Heavens, i.e. Places out of human Reach." And again, John 14:2, "In my Father's house are many mansions": "it may justly be concluded, that they are inhabited by Beings who are far superior to us in Goodness. Hence some have affirmed, that our Earth is the only Rebellious World, the lowest of the Creation, and the Region of Darkness ... It is also manifest that these glorious Places are inhabited by Beings who have attained greater Perfection than we of this Globe. Hence naturally arises this Maxim, That the Souls or angelic Beings of those who have attained the greatest Perfection in this Life are admitted into those celestial Orbs, into the Company of those for whom they are prepared, according to their several various Attainments in Goodness." (1) This seems to have been the first sentiment of its kind in English. That there may be other solar systems with planets like ours had been suggested by scientists since the sixteenth century; in Hindu and Buddhist scriptures, there had been for millennia the religious concept of other worlds - not other planets in the modern sense, but worlds that we would now say to be in other dimensions. Now the two ideas could be knitted together.

Later, Ilive published the Book of Jasher, a retelling of the first six books of the Bible, which, he said, had been found in the Holy Land by an eighth century traveller and translated into

English, though, since the text was in eighteenth century English - a different language, in effect - the forgery was not very convincing. The work, which had a sufficient vogue to provoke a printed attack, presents a liberalised view of religion, but unfortunately does not go into any more detail about other worlds.(2)

On the other hand, he was not liberal with regard to sexual matters. Having been imprisoned for debt in Clerkenwell, he wrote a tract about the appalling conditions in the jail where both men and women were interned and in many cases found that there was only one way to pass the time. This seemed to distress him more than prisoners dying. (3)

The term "New Age" is derived from Emanuel Swedenborg (1038-1772), a Swedish scientist who in his fifties started having mystical visions, resigned his technical post and wrote a huge number of books on his experiences. "When discoursing with (departed) spirits he generally stood upon his feet looking up, at an angle of 45 degrees; his assent to and dissent from their arguments was generally expressed by a 'yea', 'yea', or 'nay', 'nay', spoke very quick, waiting and paying great attention to their responses which he generally wrote down in a book, and then rose up again immediately to resume his conversations." (4)

As well as talking to the spirits. Swedenborg was given a guided tour of the kingdoms of heaven, and taught the

doctrines of the spirits: he denied that angels were created as such, but that, rather, "there are no Spirits and Angels, but what were of the Human Race"; spirits and angels were formerly human, but have evolved into higher beings.

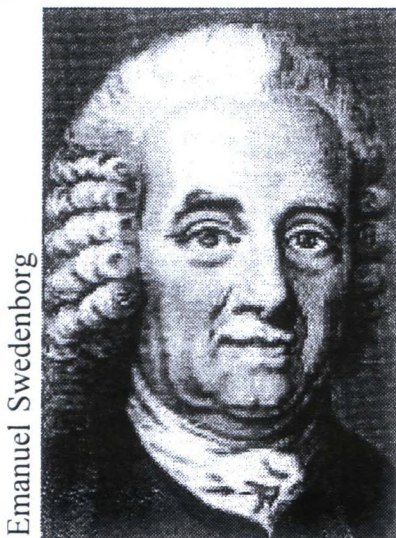
Orthodox Christians, tend to reject the possibility of life on other planets, on some such grounds as that it is not mentioned in the Bible. By contrast, Swedenborg, like Ilive, could take life on many worlds in his stride:

"That there are several Earths [i.e. planets], and Men upon them, and thence Spirits and Angels, is a thing most perfectly well known in another Life, for it is there granted to every one who desires it from a Love of Truth and consequent Use, to discourse with the Spirits of other Earths, and thereby to be confirmed concerning a Plurality of Worlds, and to be informed, that the human Race is not confined to one Earth only, but extends to Earths unnumerable..."

"He who believes, as every one ought to believe, that the Deity created the Universe for no other End, than that Mankind, and thereby Heaven, might have Existence, (for Mankind is the Seminary of Heaven) must needs believe also, that wheresoever there is any Earth, there likewise are Men-Inhabitants."

"The End of the Creation of the Universe Is Man, in Order that an Angelic Heaven might be formed of Men; but what would Mankind and an Angelic Heaven from one single Earth avail to answer the Purposes of an infinite Creator, for which a Thousand, yea Ten Thousand Earths would not suffice?" (5)

Swedenborg was himself able to make psychic journeys to some of these other planets, those of this solar system and a couple outside it. What he saw on these worlds was at odds with the sub-



Emanuel Swedenborg

sequent findings of astronomers, for example: "In the Planet Venus there are two Kinds of Men, of Tempers and Dispositions opposite to each other: the first mild and humane, the second savage and almost brutal: they who are mild and humane appear on the further Side of the Earth, They who are savage and almost brutal appear on the Side looking this Way," (6)

Though the actual term New Age has only been regularly used since the 1950s, there has been a recognisable movement ever since. The most important development in the nineteenth century was the advent of the Theosophical Society, whose founder, Madame Blavatsky, presented a syncretistic system combining elements of many religions as being her picture of the "whole truth". Now, such a belief system can keep on growing, since in a religion filled with strange beings and way out worlds, there is always room for more.

Much of Blavatsky's key work *Secret Doctrine* was taken up with the theory (derived in some obscure way from Hindu scripture) of the seven "root races" of humanity, of which we are the fifth. The fourth race had lived on Atlantis, and the Third on Lemuria, these two being lost continents of the Atlantic and Pacific respectively. Atlantis, whose legend goes back at least as far as the time of Plato, had recently been publicised in a book by Ignatius Donnelly; Lemuria had been postulated as a former Pacific continent, originally to explain the distribution of lemurs; later, Haeckel suggested it had been the cradle of the human race; so that her theory appeared to harmonise new and old, science and religion.

Blavatsky's disciples Annie Besant and Charles Leadbeater added to her account, expanding it to include evolutionary cycles on other planets, and "Helpers from outside". Blavatsky, in the Book of Dzyan (a set of cryptic utterances which form the basis for *The Secret Doctrine*), had referred to the Lords of the Flame: "Males-Females will they be, Lords of the Flame also ... They went each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They could not go, they would not create ... The Third remained mind-less. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame and of the Dark Wisdom."(7) They were now given an extraterrestrial origin: These included "the Lords of the Flame, who arrived from Venus ... in the middle of the third Root-Race, to

quicken mental evolution, to found the Occult Hierarchy of the Earth, and to take over the government of the globe". Their arrival was described thus:

"The great Lemurian Polar Star was still perfect, and, the huge crescent still stretched along the equator, including Madagascar. The sea which occupied what is now the Gobi Desert still broke against the rocky barriers of the northern Himalayan slopes, and all was being prepared for the most dramatic moment in the history of the Earth - the coming of the LORDS OF THE FLAME ... it was about six and a half million years ago ... Then with the mighty roar of swift descent from incalculable heights, surrounded, by blazing masses of fire which filled the sky with shooting tongues of flame, the vessel of the Lords of the Flame flashed through the aerial spaces. It halted over the White Island which lay in the Gobi Sea. Green it was, and radiant with the fairest blossoms as Earth offered her fairest and best to welcome her King." (8)

Similar ideas were promoted by others not specifically aligned to Theosophy. In his *Fourteen Lectures on Yogi Philosophy*, 1903, a book which discusses auras, telepathy, clairvoyance, occult therapeutics, the astral world, and so on, the Yogi Ramacharaka (otherwise an American barrister name William Walker Atkinson) stated: "The earth is one of a chain of planets, belonging to our solar system, all of which are intimately connected with the others in this great law of Spiritual Evolution. Great waves of life sweep over the chain, carrying race after race along the chain, from one planet to another. Each race stays on each planet for a certain period, and then having developed, passes on to the planet next highest in the scale of evolution, finding there conditions best suited for its development ... For instance, occultists know that the ancient Egyptians - the Atlanteans - the ancient Persians, etc., etc., are now living on this earth - that is the souls which formerly incarnated in these races are now incarnated in some of the modern races. But there are other races - prehistoric races - which have passed away from the earth's attraction entirely, and have gone on to higher planes of action in the higher planets." (9)

Venusians also found their way into ritual. In the initiation ceremony to Dion Fortune's Fraternity of the Inner Light in London, founded in the 1930s the candidate was informed that "asbestos and honey-bee were brought to Earth from Venus by a 'Master of the Wisdom', this information being

"derived from Don Fortune's mediumship" (10)

The nineteenth century craze for spiritualism had led to a much larger number of scriptures and inspired writing becoming available. In about 1880 a New York dentist named John Henry Newborough purchased a typewriter on the instruction of angels who had materialised in his bedroom. Each morning he would sit for an hour with his fingers on the keys, and by automatic typing produced Oahspe, which purported to be a true version of the Bible. (11) The book describes special ships called airavagnas, that fly through the heavens. They are not material, but are used to transport the Gods and angels between the heavenly worlds: "As mortals sail corporeal ships across the corporeal ocean, so sailed the ship of God in the atmospherean ocean." (12) Nevertheless this was a step towards the idea of spacecraft.

In Britain occultists were not well regarded by society at large and often felt it advisable to keep their interests secret. But there was one part of the world where new religions, and mystical movements of all kinds, were a growth industry, and that was California. In 1900 Kathleen Tingley, a breakaway Theosophist known as "The Purple Mother" chose to establish a community in "a White City in a land of Gold beside a Sunset Sea" that is at Point Loma in San Diego. It is true that they did not win immediate respectability, and a certain General Harrison Gray Otis wrote a series of articles in the *Los Angeles Times* accusing the Community of "gross immoralities", but Tingley sued for libel and eventually won. (13)

Typically, the Self-Realization Fellowship, established in the state from 1925 by the Indian guru Paramhansa Yogananda, regarded all religions as valid, though it mainly taught Yoga. The Self Realization Church of All Religions was built at Hollywood in 1942, which contained statues of Lahiri Mahasay and Sri Yukteswar (Yogananda's own teachers), along with Krishna, Buddha, Confucius, Moses, Christ at the Last Supper, St. Francis, and, since Moslems do not make statues of Mohammed, a picture of the Kaaba at Mecca. (14) Thus, the typical Californian cult combined elements from many religions.

Other groups of a Theosophical type soon arose in the state. A Rosicrucian society was founded by Max Heindel (1865-1919). (This is one of at least twenty-three American societies termed "Rosicrucian", which have little or noth-

ing in common with each other except that all claim, without any documentary evidence, to be a continuation of the original sixteenth century German Rosicrucian Order). Heindel said that his teachings were based on his understanding of what he had learnt from the elder brothers of a secret temple of the Rosy Cross in Europe, but they could well have been derived from Katherine Tingley's Universal Brotherhood, to which he had previously belonged, and the teachings of Rudolf Steiner (another occultist who had split off from the Theosophical Society), whose lectures he had heard in Germany. His Rosicrucian Cosmo-Conception presents a highly complex scheme of human evolution, in which space entities had a hand:

"The immediate Leaders of humanity ... were Beings much further advanced than man along the path of evolution. They came on this errand of love from the two planets which are located between the Earth and the Sun - Venus and Mercury." (15)

Around 1930 there arrived in the state a Polish immigrant whose business card described him as: "Prof. G. Adamski, Speaker and Teacher of Universal Laws and the Founder of Universal Progressive Christianity, Royal Order of Tibet and the monastery at Laguna Beach, Headquarters, Hotel Castle Green, 99 S. Raymond Ave., Pasadena, California." From what is known of his teachings they bore no resemblance to either Christianity or Tibetan religion, e.g. "Universe means not just our solar system but space without circumference in which dwell billions of our solar systems. The Royal Order of Tibet is interested only in revealing what is thought to be mysteries so that they may be used practically in the present field of life where man may understand his fellowman by understanding the laws which rule all creatures, thereby awakening from the dream-life to the reality which leads to Mastery. It is an Order based on the highest and the simplest teachings in the field of Mastery ..." It is evident that, even if he himself had not quite Mastered English grammar, he had Mastery of the art of using many grand words without thereby conveying any meaning. (16)

In 1883-6 Frederick S. Oliver, then a teenager living with his parents near Mount Shasta in northern California, penned a lengthy manuscript entitled *A Dweller on Two Planets*. Oliver stated in the "Amanuensis' Preface": "I do not believe myself its Author, but that one of those mysterious persons, if my readers choose to so consider him, an adept of the arcane and occult in the universe,

better understood from reading this book, is the Author". Rather, an entity called Phylos the Tibetan had dictated it to him at sporadic intervals, in night-time sessions of up to a few hours.

Whoever the author may have been, what he wrote tended to confirm the beliefs of the Theosophists and New Agers. More than half the narrative concerned the author's past life as Zailm, an Atlantean, with many details of that civilisation. They had developed "vailxi", aerial ships of torpedo shape which could travel at hundreds of miles an hour (an incredible speed in the 1880s). A more recent incarnation was Walter Pierson, a modern American who had fought at Missionary Ridge in the Civil War. He then went to California where he met a Chinese named Quong who had strange powers.

People do not know, the author says, that the face of Mount Shasta (in the sight of which the book was written) "conceals a doorway. We do not suspect this, nor that a long tunnel stretches far away, far into the interior of majestic Shasta. Wholly unthought is it that there lie at the tunnel's far end vast apartments - the home of a mystic brotherhood, whose occult arts hollowed that tunnel and mysterious dwelling..."

Pierson's Chinese friend gave him access to the hideaway of this "Lothianian Brotherhood", and initiated him into its secrets. He was taught that the human race evolved through seven planets (with seven races on each planet), of which this is the fourth. The first two are invisible to us, the third was Mars, the next will be Venus, and the last two are likewise invisible. Already "the more advanced, occult souls do inhabit Venus". (17) Pierson, or Phylos (his future name, he was told) was allowed to visit Venus in his spirit body.

At this time the Pacific Electric Railway operated the "Mount Lowe Observatory", actually a tourist attraction with just one small telescope. (18) The resident astronomer, Edgar L. Larkin, once trained his telescope on Mount Shasta, and "was surprised to see a glimmering curved surface that was truly unusual ... As the sun shone upon this glittering object among the trees he was impressed with the thought that he was looking at a gold-tinted dome of some Oriental building ... as the sun moved in its course he was impressed that there were two domes rising above the tree tops near Shasta and that the part of a third one could be seen several hundred feet distant ... he left his telescope fixed to see what these things would look like in the setting sun

1. Jacob Ilive. *The Oration Spoke at Joyners hall in Thamesstreet*, London, 1733, pp. 1. 8.
2. Thomas Hartwell Horne, *Bibliographical Notes on the Book of Jasher*, London, 1833.
3. Jacob Ilive, *Reasons Offered for the Reformation of the House of Correction in Clerkenwell*, London, 1757.
4. Account "taken from Mr. Shearsmith, by Robt. Armitstead. London, Dec. 20th, 1810", quoted in William E. A. Axon, *Was Swedenborg a Vegetarian?* (pamphlet, text of paper read at the Vegetarian Society, Manchester. 18 October 1909).
5. Emanuel Swedenborg. *Concerning the Earths in our Solar System*, London. 1787, pp.3, 4, 144.
6. Swedenborg, *Concerning the Earths in our Solar System*, p.125.
7. H. P. Blavatsky, *The Secret Doctrine*. Theosophical Publishing House, London, 1921, Volume 2, pp.18-21.
8. Annie Besant & Charles Leadbeater, *Man: Whence, How and Whither*, Theosophical Publishing House, Adyar & Madras, 1913, pp.79, 101-3.
9. Yogi Ramacharaka, *Fourteen Lectures on Yogi Philosophy*, Oak Park, Illinois. 1903, pp.237, 239.
10. Francis King, *Ritual Magic*, New English Library, 1972, p.125.
11. John Keel, *UFOs: Operation Trojan Horse*, Abacus, 1973, pp.246-47.
12. *Oahspe*, Kosmon Press, Lancing, Sussex, 1960, p.25 (Book of Sethantes 7:1.)
13. David Hanna, *Cults in America*, Tower Publications, New York, 1979, pp. 133-5.
14. Parahansa Yogananda. *Autobiography of a Yogi*, Rider, London. 1949, pp.389-90.
15. Max Heindel, *The Rosicrucian Cosmo-Conception*, Oceanside, California, no date, p.190.
16. Lou Zinstagg & Timothy Good; *George Adamski: The Untold Story*, Ceti Publications, Beckenham, 1983, plates 4, 49.
17. "Phylos the Tibetan", *A Dweller on Two Planets*, reprint by Steiner Books, pp.14, 248, 310.

and in darkness. He was surprised to find later in the night that around this dome were great lights, apparently white, which partially illuminated and made them visible even though there was no moon to cast any light at the time." (19)

Larkin died in 1924, but his claims were repeated by journalist Edward Lanser, in an article in the *Los Angeles Sunday Times* on 22 May 1932. He alleged that, when on a train to Portland, Oregon he went to the observation platform of the express to watch the sunrise, and was captivated by Mt. Shasta:

"I suddenly perceived that the whole southern side of the mountain was ablaze with a strange reddish green light ... My first conjecture was a forest fire, but the total absence of smoke discounted that theory. The light resembled the glow of Roman candles." (20)

Though nowadays sightings of domes associated with strange lights would be taken as evidence for flying saucers, rumour then had it that they were the work of people living inside Mount Shasta, who were Lemurians, survivors of the sunken Pacific continent of Lemuria. Lanser also repeated stories that the Lemurians sometimes appeared in neighbouring towns, dressed in long white robes, to buy supplies, which they paid for with gold nuggets.

In 1929 the *American Magazine* published an article, 'Seven Minutes in Eternity' by William Dudley Pelley, who described how while residing in the Sierra Madre Mountains near Pasadena, one night he suddenly left his physical body and soared away into the spirit realm, returning with messages for humanity from the 'Masters', this being the usual Theosophical term for spirit teachers. The journal was 'swamped' with letters, enabling Pelley to begin his own movement. However, it soon took a political turn, spawning the "Foundation for Christian Economics" in 1932 and the "Silver Legion" in 1933. The latter, better known as the Silver Shirts, more or less openly admired Adolf Hitler. (21)

The biggest difficulty with research in this field is locating the primary sources. I confess that I have not seen the original *American Magazine* article, nor the channelled messages which were published under the title *Star Guests*; my local library did have one of Pelley's political works, but it is now missing presumed withdrawn. But *Star Guests* is said to contain messages from 'Invisible Intellectuals' who can cross intergalactic distances in a twinkling, who

stated that "Souls from Sirius migrated to Earth millions of years ago", showing that communications from other worlds were now commonplace. (22)

In August 1934, by which time Pelley was having problems with the law, two disciples, Guy and Edna Ballard of Chicago, began to publish their own messages from beyond, ascribed to one 'Saint Germain'. Historically, the Comte de Saint Germain was an eighteenth century French adventurer who claimed to have discovered the elixir of immortality and to be thousands of years old, but this Saint Germain was an 'Ascended Master', that is, in his last life he overcame the flesh and bodily rose to the next world rather than dying. They were quickly able to attract followers from the Silver Shirts, Pelley's treasurer becoming the Ballards' Associate Director, a post that he held until, despite being under the personal protection of the Ascended Masters, he was seriously injured in a car accident.

The couple were soon touring the country, propounding their spiritual creed - similar to that of Pelley - and a "Save America" programme. Their reception varied, for instance on one occasion Mr. Ballard had to admit that "The Love Gifts were less in West Palm Beach than usual", a misfortune he attributed to evil forces opposed to their work. But these influences did not pervade everywhere, so that "these two people and their son Donald arrived in Los Angeles in a none-too-prosperous condition in a none-too-prosperous car, but when they left, they zoomed away in a couple of flashy cream-colored

Chryslers." (23)

Under the name Godfré Ray King, Ballard issued *Unveiled Mysteries*, an account of some of his meetings with the Ascended Master, the first of which occurred on Mount Shasta. Saint Germain allowed him to revisit scenes of his past lives; in Egypt, Atlantis, Lemuria and other places. He was also shown the inside of the mountain. His account of all this appears to owe something to Phyllos the Tibetan:


"The ledge was broken and twisted as if by some rending convulsion. All about the base lay huge fragments broken off the face of the wall. Against the cliff rested a giant block many tons in weight ... he touched the enormous quadrangular block. Immediately it tipped on edge and leaned outward ... I followed, the door was replaced, and I found that the passage led into the mountain ... After going about two hundred feet we came to a door made apparently of bronze ... This door gave entrance to a large circular chamber ..." (24)

"Going to a point where huge masses of stone lay in confusion, as if giants had hurled them in a war upon each other, Saint Germain touched a great boulder. Instantly, the enormous mass tipped out ... We entered and, to my astonishment, stood before a large bronze door ... He stepped forward and pressed certain points on the door. The great mass of bronze weighing many tons swung slowly open, and admitted us into a spacious chamber from which a stairway, cut in the solid rock, led downward. We descended some two hundred feet, and entered another space, circular in shape." (25)

Gerald Bryan, author of the highly critical study *Psychic Dictatorship in America*, pinpointed several other plagiarisms from occult novels, including Will Carver's *The Brother of the Third Degree*, 1894, which featured the Comte de St. Germain, Lillian Elizabeth Roy's *The Prince of Atlantis*, 1929, and Maude Lesseuer Howard's *Myriam and the Mystic Brotherhood*, circa 1920. In short, the book was basically a stew of ideas which had already been circulating for years.

Unveiled Mysteries was followed by a series of progressively more tedious sequels, in the first of which, *Magic Presence*, repeatedly spoke of the: "Mighty I AM", and the Ballard movement came to be known as "I AM". The phrase appears to derive from the King James Bible, where God says to Moses: "This shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex.3:14) but it may also come from

WANTED



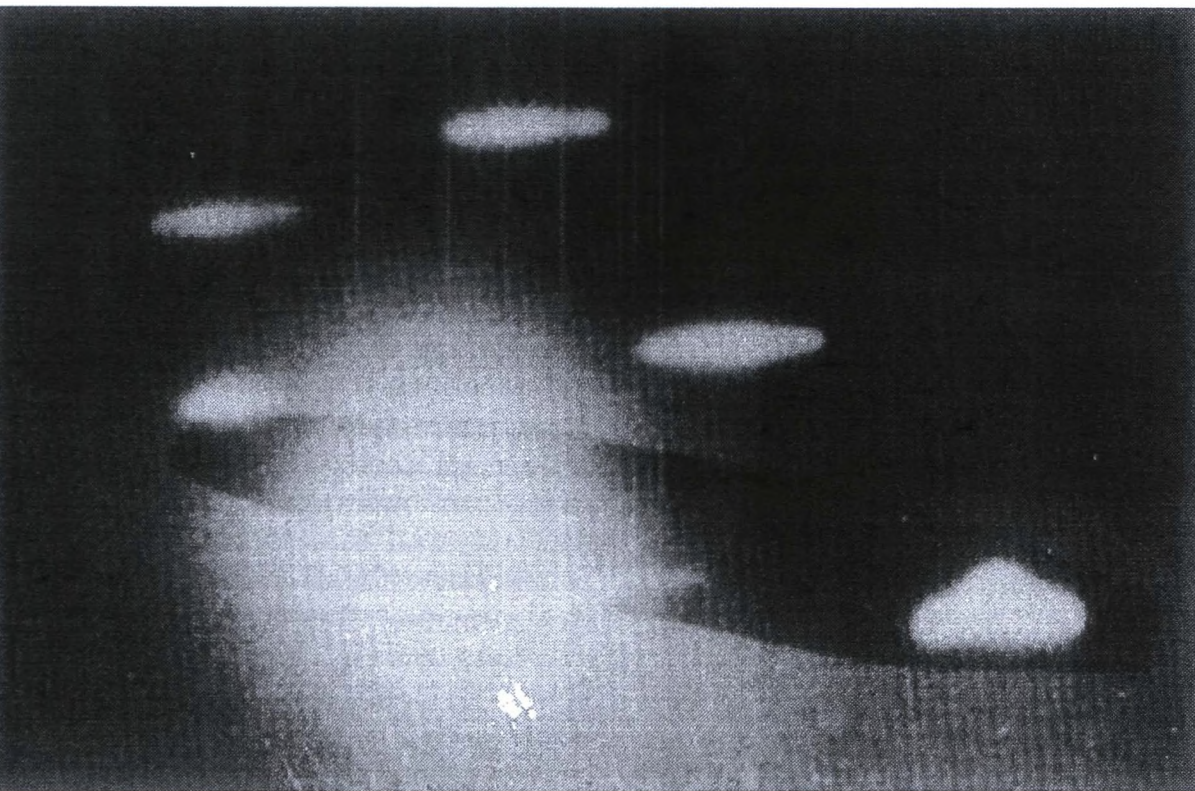
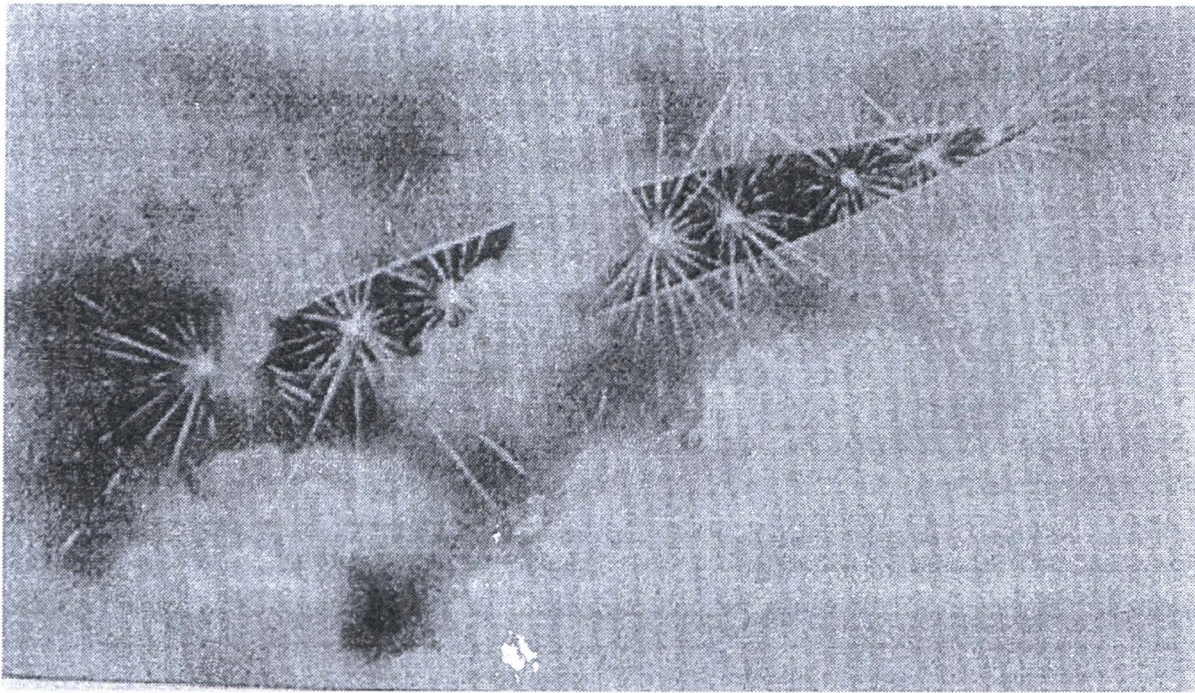
William Dudley Pelley

DESCRIPTION

Age, approximately fifty years; height, five feet, seven inches; weight, 130 pounds; has black hair mixed with gray; heavy eyebrows; wears mustache and a varsity; has dark gray eyes, very penetrating; has straight Roman nose; wears nose glasses; dresses neatly; distinguished looking; good talker; highly educated; interested in psychic research.

Capias has been issued by the Judge of the Superior Court of Buncombe County for the arrest of the above-named party for sentence on conviction of felony, making fraudulent representation, and also for violating the terms of a suspended sentence on another charge by failing to remain of good behavior, and by engaging in, among other things, UN-AMERICAN activities.

Arrest and notify
LAURENCE E. BROWN, Sheriff
Asheville, N. C.



The 'aerial-submarine vessel' from *A Dweller on Two Planets* by 'Phlos the Tibetan'(top), and 'a cigar shaped space craft releasing flying saucers' allegedly photographed by George Adamski in 1951

Phylos's term for the true self, as distinguished from the shells it may inhabit: "Though the astral shell shall come into spiritualistic circles and manifest through mediums, yet the I AM comes not into any earthly condition until it returns for reincarnation". (25) According to Bryan it was also commonly used in Baird Spalding's *Life and Teaching of the Masters of the Far East*.

On New Year's Eve 1930 Saint Germain told Ballard: "Tonight an experiment is to be tried which has not been accomplished for over seventy thousand years." This involved a Cosmic Mirror which was apparently a sort of teleportation device, for after those present had meditated on the 'Oneness' of Venus, with Earth; a tremendous blaze of light flashed forth upon it, revealing a group of people in the far distance, who drew nearer. "Presently, twelve Guests from Venus stood in our midst, robed in

white scintillating garments, surpassing all power of description. There were seven gentlemen and five ladies, all extremely handsome." (27) They spent the evening exchanging information and playing musical instruments.

Venusians proved to be helpful in the struggle against the 'entities' who opposed the work of the Mighty I AM, for instance the Tall Master From Venus stated "that if the Christian Scientists did not stop opposing this work they would empty their churches". Students were encouraged to pray against these energies by calling upon the "Lords of the Flame" from Venus to defeat them. (One of these, the 'Mighty Astrea' was referred to as 'he', which is curious since Astrea is the Roman Goddess of Justice.) (28)

Guy Ballard left this world on 29 December 1939. His wife declared that he had ascended to join Saint Germain,

18. L. Sprague De Camp, *Lost Continents*, Dover Publications, New York. 1970,

pp.71-2.

19. W. S. Cervé, *Lemuria: The Lost Continent of the Pacific*, Rosicrucian Library Volume XII, Rosicrucian Press, AMORC College, San Jose, California, 2nd edition 1935, pp.254-5.

20. Quoted in Lewis Spence, *The Problem of Lemuria*, Rider, London, 1932, p.104. 21. Gerald B. Bryan. *Psychic Dictatorship in America*, Truth Research Publications, Los Angeles, 1940; pp.26-27.

22. Martin S. Kottmeyer, 'Jelly Pelley'. *Magonia Supplement* 39, 1 July 2002.

23. Bryan, *Psychic Dictatorship in America*, pp.41, 47.

24. "Phylos the Tibetan". *A Dweller on Two Planets*, pp.270-3.

25. 'Godfré Ray King' (Guy Ballard), *Unveiled Mysteries*, Saint Germain Press, Chicago, Illinois, 1935, p.75.

26. "Phylos the Tibetan", *A Dweller on Two Planets*, p.292.

27. Ballard, *Unveiled Mysteries*, pp.243, 247

28. Bryan, *Psychic Dictatorship*, pp.54-55, 59-61.

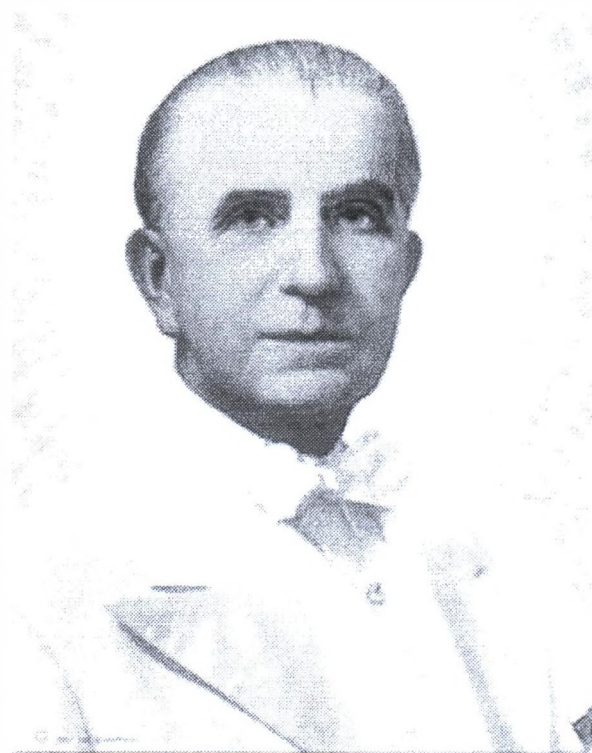
but his death certificate more prosaically attributed his demise to heart disease and cirrhosis of the liver. After that the I AM movement declined, but did not expire: Edna Ballard continued to run it until her own death or ascension in 1971, and last time I was in Watkin's occult bookshop there was a complete set of the I AM discourses prominently displayed on one shelf.

If space beings can come here, then one may suppose that the converse is also possible. One early journey to another planet is said to have occurred in 1939, though it was not published until 1956. Dana Howard was picked up from Superstition Mountain in Arizona by a "gem-studded" rocket-shaped craft, which took her to Venus, in company with an American Indian and a prospector. The Venusians were peaceful vegetarians who lived under the benign maternal rule of Queen Zo-na. This is a curious name for a monarch, since in Hebrew it means "harlot".

Eventually she was told she must return to Earth, which particularly upset her as she had fallen in love with the Lelando, son of the High Priest. Her lover told her they could marry, so that they would be together in spirit even though separated by millions of miles. They pricked their fingers and mingled their blood during the ceremony, which apart from this was much the same as that in the Book of Common Prayer, but then they had to part. (29)

According to David Jacobs, all of this happened "while she was napping on her living room couch" (30), and it is interesting to notice that Howard herself did not regard her trip as having been taken in a nuts and bolts ship: "Many times since that memorable date I have tried to arrive at some logical conclusion as to what actually happened. Did I leave my body behind, travelling only in a finer vehicle? Or was it true teleportation and I took my body with me? Did the atoms of my body actually disintegrate at one point, re-materialize in another?" (31) I mention this because most studies of contactees have concluded that their stories are, gasp, not true, without addressing the question of whether they believe what they say. Dana Howard does seem to have been telling the truth as she saw it. Apparently she was also able to keep in touch with her husband in some unspecified way, for she told the second Giant Rock spacecraft convention in March 1955 that "She last heard from him about six weeks ago." (32)

Really, this was nothing new: all through history people have been ascending to the third heaven, flying to



Guy Ballard left this world on 29 December 1939. His wife declared that he had ascended to join Saint Germain, but his death certificate more prosaically attributed his demise to heart disease and cirrhosis of the liver.

the witches' sabbat, or the like, but just what they experience depends upon their cultural background. Up until the Middle Ages, witches would consort nocturnally with the Moon Goddess, but after centuries of propaganda by the Church, who maintained that this was devilish, Diana came to be replaced by Satan. Now the experience had modified itself again to fit with the latest views of the cosmos.

There seems to have been another, similar occurrence the same year, but I am unable to learn anything about it, beyond a note in James Lewis's *UFO Encyclopedia* that the 'Cosmic Star Temple' was founded in Santa Barbara in 1960 by Violet Gilbert, a former I AM member who had been to Venus in 1939. (33)

● After Arnold

The beginning of the craze for flying saucers has been well illustrated by a recent Stationary Office publication, *UFOs in America 1947*, which is a collection of original documents and newspaper reports. (The first is an account of a sighting of nine craft over Mount Rainier, Washington State, on 24 June 1947, and the witness's name is deleted, despite it having appeared in hundreds of books. This kind of fact leads one to doubt if all the other information relating to UFOs, and still kept confidential by the U.S. government, is of such interest as is supposed by conspiracy theorists.)

Much of the coverage in the opening weeks was concerned with crashes which, however, all proved disappointingly mundane when investigated. On 6 July it was reported that the Rev. Joseph Brassy of St. Joseph's Church, Grafton, Wisconsin, had found a disc in his parish yard "which might be one of the mysterious flying saucers." An FBI investigation quickly revealed that "the priest was intoxicated" and that the disc "was a circular saw blade with a few wires attached." Another, found at Laurel, Maryland, "had been made from a Gulf Oil sign and the top of a garbage can ... attached to it were a dry cell battery, a flashlight bulb, some wires and a buzzer" according to a police sergeant. The smoking remains of a reputed crashed saucer in Nebraska were in fact tobacco ash. (34)

A Gallup poll conducted that August asked people what they thought they were: 33 percent did not know, 29 percent said imagination or mirages, 15 percent US secret weapons, 10 percent hoaxes, 3 percent weather forecasting devices and 1 percent Russian secret weapons. (35) (Or so my source has it though this only adds to 91 percent.) No-one, it seems, believed that they came from outer space (incidentally, it was not until three decades later that people started talking about Roswell) so they were not therefore of interest to members of I AM and others who believed in communication with other worlds.

However, Dr. Mead Layne of the Borderland Sciences Research Foundation in San Diego was somewhat ahead of his time. On 9 October 1946 a "black, torpedo-shaped" craft had been sighted over the city, so he went to a medium named Mark Probert for information. He was told: "This ship comes from west of the moon. [sic] No, I cannot get the name of the planet. These people have been trying to contact the earth for many years. The earth is now sending forth a strong ray or column of light, and this makes it easier of approach from other planets. Yes, these people come in peace. They are more advanced than you are. Their bodies are similar to yours but much lighter." (36)

Within the next few years Probert had produced much more information, such as a descriptive list of seven types of ship "originating from Venus alone", such as "A doughnut-shaped craft, about 125 feet in outside diameter and 36 feet thick. In the centre of this disk is a hole about 25 feet wide. These craft are sometimes referred to as 'Flying Laboratories' because of the large amount of test equipment which they

carry. They are observation craft and used only when very involved technical observations are required. Normal crew: fifty. 'Electro-Magnetic Drive'" (37)

Meanwhile, the extraterrestrial theory had somehow got into circulation, being promoted by aviation writer Donald Keyhoe in a successful article in *True* magazine, which was expanded into a book, *The Flying Saucers are Real*, 1950. The same year saw the appearance of two other books, Frank Scully's *Behind the Flying Saucers*, which alleged that they were crewed by three foot tall humanoids from Venus, and Gerald Heard's *Flying Saucers: Is Another World Watching?*, which proposed that they were piloted by intelligent insects from Mars. The idea that saucers were alien spacecraft soon found its way onto the big screen in *The Thing* and *The Day the Earth Stood Still* both 1951, so by then most people must have been at least aware of the hypothesis.

In 1950 Lyman H. Streeter, a radio operator for the Santa Fe Railroad who lived in Winslow, Arizona, had "appeared one day at work acting in a very strange manner. He went about his assigned radio tasks in the normal way, but his fellow workers noticed he wouldn't answer them when they spoke to him and behaved as if he were in a trance of some kind. His wife was called, and he was taken home. For eight days he was in this unusual 'zombie' condition. He said nothing to anyone during that period. Later, when he regained a state of normalcy, he admitted he couldn't remember a thing that had transpired during those eight days of amnesia."

On 22 August 1952, Lyman saw what he thought was a very small meteor display over Winslow. Later that evening the Streeters and other witnesses started hearing code signals in the living room of the house. He thought it was coming from his ham-receiver, but this was switched off, and the sounds could not be heard in the radio shack. He started to hear these signals regularly, though the later ones actually did come through his radio: he interpreted them as messages from space people. After this, he suddenly remembered something of what had happened during his period of amnesia:

"He told us that he apparently had left his earthly body (that would account for the zombie condition ... the physical body had gone about his usual tasks at work under the direction of the animal mind, while the entity had been elsewhere) and awoke in a beautiful, large hall where many people were gathering. He was called before a tribu-

nal and noticed that he was dressed in fine garments. He was called by a different name, Kanet, and told that he must work rapidly to complete his task upon the earth planet. All he could remember from this eight-day journey was the fact that he must work quickly." This moved him to work much harder at studying electronics. (38) He did indeed have to work rapidly, since he died on 23 April 1955.

It would appear that there was a great deal of UFO activity in July and August of 1952, mostly over California and the neighbouring state of Arizona, and it set off in turn a wave of contactee stories. On 4 July Calvin Girvin, originally from Lancaster County, Pennsylvania, but later of Hollywood (it is unclear where he lived in 1952) went to sleep only to find himself going off into the astral. At first he thought that he had died: "I was relieved to discover that death could be so uncomplicated and easy". In fact he went off to Venus and entered a large, white round temple, where there were many other earth people who had come by the same method. Seven men came and lectured them: "Peace has long been overdue on earth, and each of you has a mission to fulfill." (39)

The experiences of Orfeo Angelucci included one similar to that of Lyman Streeter: he related that one day in January 1953 "I was aware of a familiar odd prickling sensation in my arms and the back of my neck which usually announced the proximity of space craft." He felt drowsy, went to a divan to lie down, and the next thing he knew, he found himself working at his job in the Lockheed factory. When he looked at a newspaper he learned to his astonishment that a whole week had gone by, of which he had no recollection. His wife and workmates had not noticed anything unusual in his behaviour.

It was not until September of that year that he recalled what had happened. No sooner had he fallen asleep on the divan than he found himself on another world, an ethereal place of a higher 'vibratory rate' than the Earth. He was told by two locals, named Lyra and Orion, that they were on one of the remnants of the planet Lucifer, whose people had become corrupted by pride, causing their planet to shatter and form the asteroid belt. "Lucifer and his followers were cast down from their high estate. In simpler words, the Luciferians who were embodied then in the most attenuated manifestation of matter 'fell' into embodiments in one of the most dense material evolutions, which is the ani-

29. Dana Howard, *My Flight to Venus*, Regency Press, 1956.

30. David Michael Jacobs, *The UFO Controversy in America*, Signet, 1976, p.106. 31. Dana Howard, *Diane: She Came From Venus*, Regency Press, 1956, p.39.

32. M. K. Jessup, *The UFO Annual*. Arco, 1956, pp122-23.

33. James R. Lewis, *UFOs and Popular Culture: An Encyclopedia of Contemporary Myth*, ABC-CLIO, Santa Barbara, California. 2000, p.92

34. *UFOs in America 1947*. Uncovered Editions, The Stationery Office, London. 2001, pp.16-17, 23, 42, 52, 59-60.

35. Bryan Appleyard, *Aliens: Why They Are Here*, Scribner, 2005, p.18.

36. Winfield S. Brownell, *UFOs: Key to Earth's Destiny*, Legion of Light Publications, Lytle Creek, California, 1980, p.93.

37. Desmond Leslie & George Adamski, *Flying Saucers Have Landed*, Werner Laurie, London, 1953, p.128.

38. George Hunt Williamson, *The Saucers Speak*, Neville Spearman, 1967, pp. 126, 131-2.

malistic evolution of Earth." The few who had not fallen had remained on their asteroid ever since.(40)

Angelucci offered no explanation as to why he had been seen to be on Earth, going about his usual business, at the same time as he was on another world; and neither he nor Streeter could account for why they forgot their trips for months. This suggests that their journeys were actual mental events, if that means anything. Another example is *My Trip To Mars*, by William Ferguson (41) which makes it clear that he did not go there in his body, but "in the expanded state of being", as a Fourth Dimensional entity - in other words in what occultists call the astral body.

A South African woman named Elizabeth Klarer wrote that she first contacted the spacemen when she was unconscious following an explosion in an airplane hangar, and that her second trip was taken in the astral whilst her physical body was sitting in her living room. On the other hand, she described her journey to the planet Meton as if it were physically real - indeed, the ufonauts even took her motor car along with them. She claimed to have borne a child to a Metonite, which, it has been observed, was in violation of the Apartheid regime's strict laws against interracial couplings. (42)

When ufologist Tim Good asked her what evidence she had for her story, she showed him a potted plant and told him that she had brought it back with her from Meton. He took a photograph of it, and was disappointed to be told later that it was an ordinary maidenhair fern. (43) It seems to me, however that this does not in fact undermine her account since, if Meton has human life so similar to that of Earth that they can even interbreed with us, then quite likely the planet's flora would also be almost identical.

Most often, the entities were reported to come from Venus, Mars, and other planets in our solar system. Now, by the 1950s it was known that the planets from Jupiter to Neptune are frozen balls of gas, unsuitable for life 'as we know it', and the others highly dubious. Strughold, *The Green and Red Planet*, 1954, for instance, suggested that simple plants such as lichen could exist on Mars, but recognised that the atmosphere was too thin to sustain anything more complicated. Venus was not finally proven uninhabitable until the Venera 4 probe landed there in 1967, but it only confirmed what scientists had long expected. Of course, science fiction writers did not necessarily know, or care, about these facts - as late as

1979 there was an episode of *Dr Who* so on a curiously earth-like Pluto - and one might suppose that the same was true of contactees. Yet it is strange that some of the aliens appeared to know less about astronomy than those they contacted. One of the first non-Californian contactees, Dan Martin, was driving through a remote part of Texas in August 1955 when he felt his whole body tingling, perhaps a sign of entering a trance. Fearing that he might be having a heart attack, he pulled his car over and stopped. At once a spaceship landed on the other side of the road. An attractive lady astronaut stepped out and started a conversation with him, "Now she told me that they were from the planet Mercury, so I then said, 'Our scientists tell us that the planet Mercury is too near the sun to have animal life.' She smiled rather broadly at this and said, 'You see I am alive.' Well, that settled that. I had to admit that she seemed very much alive to me." (44) Another good-looking spacewoman, Aura Rhanes, told Californian Truman Bethurum that her planet Clarion was "on the other side of the Moon". Aware that this made no sense, he suggested that what she had meant was the other side of the sun (45) though in fact if there was such a planet astronomers could have detected its gravitational pull, as the Condon committee was at pains to point out. (46) Once again, these anomalies suggest that at least some people imagined that they were telling the truth about their meetings with the space people.

This is probably true also of Cecil Michael's *Round Trip to Hell in a Flying Saucer*. (47) Following a sighting of a mysterious flying disc over Bakersfield, California, in August 1952, Michael wrote that two men in old-fashioned garments started materialising in his automobile repair shop. Then one day, about the end of that year, he found himself going on a trip aboard a saucer. He related that it was not physically real. In fact his body was in his workshop all the time, indeed occasionally something would happen that needed his attention - such as a telephone call - and he would snap out of his extraterrestrial journey to deal with it. But once it was over he found himself "out there" again. Yet, as it occurred, it seemed totally real.

The craft went off into space, eventually arriving at a bleak red planet with a lake of fire into which coffins were cast, the dead bodies inside them then coming to life and burning in agony. He was afraid that he would be trapped there permanently, but apparently he

was saved by a vision of Christ that appeared in a beam of white light, and returned to earth. The trip seemed to have taken four days, but only four hours had passed. Here the scientific trappings are kept to the minimum, the main narrative being a familiar mystical one, the Vision of Inferno. It would be interesting to know Michael's religious background.

In fact, though possessing highly advanced technology, the aliens seldom discussed it in any detail. One was 'Alan' who explained the saucers' propulsion method thus: "When certain elements such as platinum are properly prepared and treated with a saturation exposure to a beam of very high energy photons, the binding energy particle will be generated outside the nucleus. Since these particles tend to repel each other as well as all matter they, like the electron, tend to migrate to the surface of the metal where they manifest as a repellent force" (48) So far as I know this phenomenon has never been duplicated by earth scientists. Actually, it is curiously dated; the existence of the 'binding energy particle' had been predicted by the Japanese physicist Yukawa in 1935, though the theory did not become well known until after the Second World War; but this name for it was rapidly replaced by the technical word meson. In any case, why should outer space science be explicable in the existent terminology of the 1950s? If you were to try to explain what a meson is to a Renaissance astronomer or a Victorian engineer, then it would take a long time because you would first have to introduce them to a series of new concepts, such as nucleons. One might expect to meet the same problem when describing extraterrestrial drive mechanisms.

More often, however, the flying saucer entities had a spiritual message for humanity, couched in terms familiar to a Californian New Ager, as most of the contactees were, for instance: "In the age of the Atlanteans the evils of Earth were multiplied by the Evil ones who fled from the exploded planet called Lucifer, and who created the same evil on Earth as they had created on their planet. False worship grew and multiplied on Earth at their direction, and the fallen angels of Lucifer led astray many of Earth's inhabitants. Seeing this, the wise ones of Venus came to Earth in their craft." (19)

In Britain, the subject was espoused most notably by aristocrats with backgrounds in occultism. Lord Hugh Dowding, who had been Chief Marshal of the RAF during the Battle of Britain,

might be presumed thereby to be an authority on flying objects, but perhaps more significantly was a practising spiritualist, who had published *Many Mansions*, (1943), which contained messages from soldiers who had been killed in the war. Brinsley le Poer Trench, later the Earl of Clancarty, was to judge from his writings steeped in Theosophical literature.

The best known was of the early writers was Desmond Leslie, whose *Telegraph* obituary stated that: "After Ampleforth and Trinity College, Dublin, Leslie became a fighter pilot in the RAF, flying Spitfires and Hurricanes during the Second World War; according to family legend, he destroyed several aircraft, most of which he was piloting himself. He celebrated VE day with his cousin, the Prime Minister, at 10 Downing Street." His varied career also involved composing background music for *Dr Who* and opening a night club at the family seat, Castle Leslie, where he entertained such guests as Mick Jagger and Marianne Faithful.

By 1952 Leslie had completed a manuscript in which, although he described himself as a Catholic, much of his information came from Spiritualist and Theosophical literature. He quoted W. J. Crawford's *The Reality of Psychic Phenomena* as evidence for levitation occurring in seances, which, he thought, could explain flying saucer propulsion. From Blavatsky and her successors he derived the story of the Lords of the Flame coming from Venus, though unlike them he dated their arrival to 18,617,841 BC.

At the suggestion of an editor, Leslie's book was combined, under the title *Flying Saucers Have Landed*, with a narrative by George Adamski, whom we have already seen peddling New Age philosophy in 1930s California. Perhaps because his *Mastery of English* never quite got perfected, Adamski's post-war books were ghost-written by a succession of female disciples. Though the first of these, *Pioneers of Space: A Trip to the Moon, Mars and Venus*, was admitted fiction, it is said that it bore a curious resemblance to his later supposedly factual adventures, in its description of Saturnians, Martonians and Venetians [sic], and in references to vegetation on the Moon and a 'Saturn Council'. One of his later publications, *The Science of Life Study Course*, turned out on examination to be a reprint of *Wisdom of the Masters of the Far East*, except that throughout

the references to 'The Royal Order of Tibet' as the source of the teachings had been replaced by 'The Space Brothers'. (50) In his present contribution, he claimed to have regularly seen alien craft over his home, and later met the pilot of a saucer that landed out in the desert. As proof he had a large number of photographs, not all of them blurred and out of focus, and affidavits from half a dozen people who swore that they had seen him chatting to a Venusian. One of these, George Hunt



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Williamson, had himself been in touch, by way of the ouija board, with such entities as Oara, 'the planetary representative of Saturn' who flew about in craft that they termed 'Crystal Bells'. (51) He would later go on to write several books of his own.

Personal experiences of Adamski varied. Desmond Leslie once asked him: "George dammit! Do you swear by all that's sacred you are telling the truth?" Adamski replied quietly: "Desmond, you know my religious beliefs? One of

these days I shall have to face my Maker. Do you think I'd dare face Him with a lie like that on my conscience?" (52) Yet Ray Stanford, who began as an earnest disciple, reported that he would get cynical when he had been drinking: "The Prohibition was a good thing for me, boys. You're too young to know about it, but hell, they outlawed the liquor all over the country. Hell, I got the Royal Order of Tibet - all incorporated and everything! I got the special license - for religious purposes I can make the wine. Gottdammit! Hell, I made enough wine for all of Southern California! I was making a fortune. Then that man Roosevelt, he knock out the Prohibition. Hell, if it hadn't been for that gottdammed man Roosevelt - I wouldn't had to get into this saucer crap." (53)

The contactees were definitely indebted to the earlier generations of New Age writers. Williamson quoted, among others, Swedenborg, Ramacharaka, Oahspe, Ilive's Book of Jasher, and Phyllos the Tibetan. (54) In places one finds remarkable similarities between pre-1947 and post-1947 narratives:

"I looked up, and Saint Germaine smilingly extended to me a crystal cup filled with golden liquid about the consistency of honey. Obedient to his slightest wish I drank it, and instantly, a radiant glow passed through my body. When I had finished, the cup disappeared in my hand." (Guy Ballard). (55) "...the voice said: "Drink from the, crystal cup you will find on the fender of your car, Orfeo." Astonished at his words, I glanced down and saw a kind of goblet ... I lifted it to my lips and tasted the drink. It was the most delicious beverage I had ever tasted. I drained the cup. Even as I was drinking a feeling of strength and well-being swept over me ... I placed the empty cup back on the fender of my car only to see it disappear." (Orfeo Angelucci (56)

There is a possible connection of Guy Ballard with Adamski and Williamson through far-right politics, since the membership of I AM "overlapped strongly" with that of the Silver Shirts. Jacques Vallee claims that Adamski "had prewar connections" with William Dudley Pelley. In about 1950 Hunt Williamson worked for Pelley at his publishing house, Soulcraft, and Vallee suggests, may have been introduced to Adamski by Pelley. (57)

The descriptions by Adamski and others of blonde, blue-eyed aliens has led to suggestions of racism, which such

far-right links tend to confirm. Not much in the way of racial propaganda can be found in their printed literature, but there are signs they were less discreet in private. John Keel, who personally interviewed dozens, wrote: "Some contactees who claimed to have visited Mars blandly point out that the planet is divided into zones with the Negro and Jewish Martians carefully segregated from the others. (58)

In 1953 a Michigan woman named Dorothy Martin awoke one morning to find "a kind of tingling or numbness in my arm". Without knowing why she picked up a pencil and pad. "My hand began to write in another handwriting." She eventually found that she had produced a message from her deceased father. Fifteen years before this, it should be noted, she had attended some lectures on Theosophy, which had inspired her to read Oahspe and the works of Guy Ballard.

Other entities soon started coming through, 'The Elder Brother', then beings from the planets Clarion and Ceres, and in mid-April 1954 she received the first of many messages from a space-man called Sananda. This name is Sanskrit, given in Hindu belief to one of the Kumaras, enlightened beings whose job is to help humanity. They found their way into Theosophy, some obscure remarks being made about them in Blavatsky's *Secret Doctrine*: "The Kumaras, for instance, are called the 'Four' - though in reality seven in number - because Sanaka, Sananda, Sanatana and Sanatkumara are the chief ... These prototypes are connected with the Kumaras who appear on the scene of action by refusing as Sanatkumara and Sananda - to 'create progeny.' Yet they are called the 'creators' of (thinking) man." (59)

As we have seen, Blavatsky introduced the Lords of the Flame, whom Besant and Leadbeater described as coming from Venus; they also identified them with the Kumaras, (60), and described the doings of their leader, Sanat Kumara, at some length. These beings were, unsurprisingly, mentioned by Guy Ballard: "The Seven Kumaras, whom some Inner students have known as 'Lords of the Flame', from Venus, were the Only Ones from this entire system of planets, who of their own free will and infinite Love, offered to guard the children of earth and assist their upward progress." (61)

Desmond Leslie wrote: "Earth, Mars and Venus were in ideal conjunction for their great vehicle to travel the immense physical distance separating the two planets. Thus to Earth came the Lord of the Flame or Sanat Kumara, with his Four Great Lords and one hundred assistants." (62) Thus, if you were generally familiar with this literature, and you were to communicate with a being from another planet, nothing would be more natural than that he should be named Sananda. It would appear that, besides dictating a large quantity of automatic writing, Sananda made a number of telephone calls to Martin and even made a personal call on her, in company with four other ufonauts; though some other members of the group that had sprung up around her suspected that these visitors were actually hoaxers. Eventually she was informed that America was going to slide into the sea on 21 December 1954. She and her disciples would be saved, however, as spaceships would come and pick them up. That day, therefore, they gathered in the back garden to await rescue. No flying saucer showed up, but, fortunately, neither did the predicted cataclysm occur. (63)

To sum up, the contactees of the 1950s onwards were not, as appeared at first sight, a new movement, but the end product of a long evolution which, insofar as it had a beginning, went right back to the eighteenth century. No doubt we have not heard the last of it. At the present day, I am reliably informed, Sananda regularly transmits messages to a woman in Glastonbury.

40. Orfeo Angelucci, *The Secret of the Saucers*, Amherst Press, 1955, pp.85, 99.
41. Galaxy Press, 1973, but apparently written in 1955; his trip was on 12 January 1947.
42. Elizabeth Klarer, *Beyond the Light Barrier*, Aquarian Press, Cape Town, South Africa, 1987.
43. Timothy Good, *Alien Base*, Arrow. 1994, p.4.
44. Dan Martin: *The Watcher - Seven Hours Aboard a Space Ship*, Saucerian Publications, Clarksburg, West Virginia, no date, p.3.
45. Janet & Colin Bord, *Life Beyond Planet Earth?* Grafton paperback. 1992, p.157.
46. Dr. Edward U. Condon. *Scientific Study of Unidentified Flying Objects*, Bantam Books, New York, 1969, pp.30-1, 853-4.
47. Roofhopper Enterprises, Auckland, N.Z.. 1971; 1st by Vantage Press. New York, 1955.
48. Quoted in Jacobs, *The UFO Controversy in America*, p.99.
49. Helen & Betty Mitchell, *We Met the Space People*, Galaxy Press, Kitchener, Ontario, 1973, p.13.
50. Zinsstag & Good, *George Adamski*, pp.188-91.
51. Williamson, *The Saucers Speak*, p.50.
52. Leslie, *Flying Saucers Have Landed*, revised edition, Futura, 1977, p.195.
53. Quoted in Douglas Curran, *In Advance of the Landing: Folk Concepts of Outer Space*, Abbeville Press, New York, 1985, p.72.
54. George Hunt Williamson, *Other Tongues - Other Flesh*, Neville Spearman, 1967. 55. Ballard, *Unveiled Mysteries*, pp.68-9.
56. Angelucci, *The Secret of the Saucers*, pp.6-7.
57. Jacques Vallee, *Messengers of Deception*, And/OR Press, Berkeley, California, 1979, pp.192-3.
58. John Keel, *Our Haunted Planet*, Futura, 1975, p.85.
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VISIONS BEFORE MIDNIGHT

WITCHCRAFT, FOLKLORE AND THE
PREHISTORY OF THE ABDUCTION
PHENOMENON

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Ever since Vallee and Keel put pen, or typewriter ribbon to paper in the 1970s, it's been an axiom among proponents of the psychosocial hypothesis that the UFO phenomenon is merely the modern variant of a range of paranormal encounters and visitations by supernatural others. Despite their technological trappings, modern UFO sightings are merely the scientific expression of deep religious and mystical impulses from within the human psyche, impulses, which have given rise to previous ages' myths of encounters with angels, demons, elves and ghosts. Far from being encounters with objectively real, nuts and bolts extraterrestrial spacecraft, UFO visitations, and much of the culture surrounding them, is a twentieth century technological religious experience. This is, and always has been, explicit in the case of UFO religions such as the Aetherius Society of George King and the Unarius sect founded by Ruth Norman in California. Although King and Adamski have passed on, the era of the Contactee with his or her extraterrestrial message for mankind still continues, with channelled messages about impending ecological and planetary catastrophe from 9-foot tall Pleiadian reptilians, Ashtar Space Command and any number of communicating entities, or given to those unfortunates who believe, or are led to believe, that they have been abducted and medically tortured by the aliens aboard the spacecraft.

Furthermore, attempts to interpret



Ruth Norman
founder of the Unarius cult

and communicate with the underlying entities by occult means are still carried out today. One of the most notorious examples of this is arguably Allen H. Greenfield's *Secret Cipher of the Ufonauts*, which used Qabalistic numerological systems derived from Aleister Crowley to plumb the cosmic mysteries behind the phenomenon. (1) Thomas Bullard's research into the 'Old Hag' phenomenon, and Persinger's now notorious hypothesis that such encounters originate in disturbances of the brain's temporal lobes have added further weight to the psychosocial view that alien encounters are essentially an internal, psychological experience, despite Bullard's own view that the Old Hag phenomenon is an objectively real, rather than folkloric experience.

Although the above short summary of the psychosocial position is now so well known as to appear trite, particularly to its opponents, it's not often appreciated how closely the UFO and Abduction experiences come to their traditional predecessors in religion and folklore. The lengthy comparisons of a few years ago of alien abduction investigators and medieval witch-hunters by James Pontolillo and others, while immensely controversial, were almost literally accurate in their analysis of the relationship between the two. In itself, this was not particular revolutionary. Janet and Colin Bord in the 1970s researched the similarities between the entities reported from UFOs, and the demons of medieval theology, based on

their reading of Nicholas of Remy's sixteenth century *Demonlatry*. In confirmation of their research, they note that during a conversation with six alien beings that a composer from Malvesi, in Narbonne, France, had on 12 December 1987, one of the beings in answer to his question 'So you're extraterrestrials then?' replied 'ciel, demon' (sky, demon). 'The use of the word demon goes some way towards confirming what some researchers have long suspected: that the UFO entity phenomenon is not peculiar to the twentieth century but has occurred throughout history, the origins and intentions of the entities being understood in accordance with the dominant beliefs of the age.' (2)

Pontolillo, however, took the comparison one step further to include the conduct of the abduction researchers themselves, presenting an image of their activities, including the willingness to inflict emotional pain on the victims of such supernatural visitations, which the abduction researchers naturally found abhorrent. Nevertheless, the similarities between these witch-hunters, past and present, are very strong and can provide profound insights into the nature of the phenomenon. For example, the writings of John Sterne, the friend and fellow witchfinder of the notorious Matthew Hopkins, contains numerous cases of witchcraft they discovered during their reign of terror in East Anglia during the Interregnum, cases which parallel the contemporary abduction experience, though with the obvious difference that these lack the technological imagery characteristic of the Twentieth century.

The origin of some demonic encounters in visions during a hypnopogic state is apparently born out in Sterne's description of Anne Boreham's initiation into their company. Boreham 'confessed that as she awoke out of a dreame she saw uglie men (as she thought) a fighting, and asked them why they fought, who answered that they would fight for all her, and then one vanished away, and then came to her into bed, and had the use of her body.' (3) There are obviously problems to accepting such statements, along with other confessions from the accused at face value, due to the immense physical and psychological stresses under which those accused were placed by their judicial tormentors in order to extract confessions of guilt. Although torture was not used in England, and so the number of witchcraft cases was consequently small, nevertheless coercive measures such as walking and watching - by which Hopkins and his cohorts

denied the accused witches of sleep - as well as leading questions and the unbearable psychological pressures to confess, means that it's possible that some, at least, of the testimony obtained from suspected witches was formed, consciously or unconsciously, to conform to the witchfinders' own prejudices and expectations. Nevertheless, Boreham's statement, along with other 'spectral evidence', certainly suggests the origins of some witchcraft cases in encounters with sexually predatory incubi and succubi, demonic encounters of much the same type with the equally sexually predatory aliens, which also rape their human victims. The only difference here is that these latter incubi violate their victims on high-tech dissection tables, rather than their own beds. Even the statements given by the violating entities as explanations are essentially the same. Boreham's statement that they fought 'for all of her' certainly compares with Streiber's statement that they 'did have a right' to carry out their experiments, and indeed Fort's own oft-repeated dictum of an putative alien presence on Earth, 'I think we are property.'

The parallels with the Greys of the abduction phenomenon become even closer when one considers that the familiars who accompanied these witches were similarly diminutive. Elizabeth Hubbard confessed that 'she had three things' come to her in the likeness of children', (4) while Edward Wright similarly possessed two imps like little boys. (5) Of course, elves had long been imagined to be diminutive in size, and Lord Berners' 1534 translation of the fourteenth century French Huon of Bordeaux describes Oberon, the fairy king as about the 'but of iii fote' in height. (6)

Given the association between fairies and witchcraft, it was to be expected that the attendant imps should similarly be envisaged as lacking adult human stature. Even the paradoxically asexual nature of the attacking entities themselves is described in Sterne's case studies, just as modern abduction narratives describe similar highly sexed, but curiously sexless aliens. One of Sterne's victims, Bush of Banton, confessed that Satan appeared by her bedside as a young black man - traditionally the colour of evil, but not yet the Grey of the abductionists - 'but could not perform nature as man', (7) while Anne Crick stated that 'the Devill had the use of her body, but she said she could not tell whether he performed nature or not.' (8) This latter, though, could have been due to the strong social pressures against confessing intimate - and in this

case, unnatural - sexual activities in public, as Crick stated clearly that 'she could not confess before much company.' (9) Although these encounters probably didn't arise from the deliberate use of hallucinogens as a means of altering consciousness, nevertheless they bear a strong similarity to the 'machine elves' produced by the DMT experience, suggesting that they may indeed be autonomous, but alienated sections of the human psyche, rather than objective, corporeal entities. (10)

As for the confused, and often tortured emotional state of many abductees, this too is paralleled by Sterne's description of the motivations of the purported witches victimised by himself and Hopkins. According to Sterne, the Devil carefully observed his victims to entrap them when they were psychologically most vulnerable, 'as when any fall into a passionate sorrow, accompanied with solitarinesse for some losse, a husband, wife, children or such like, the Devil offers himself to comfort such in their sorrowfull melancholy mood.' (11) Of course, to contemporary Christian fundamentalists searching for real, present day servants of Satan, such melancholy behaviour and the avoidance of human company is very much a symptom of occult involvement, rather than a symptom of a disturbed emotional state that may make an already vulnerable person particular susceptible to the delusion that he or she has been violated and entrapped by predatory supernatural beings.

Here Sterne also has a few valuable lessons for today's Satan hunters, though his comments, from the background of an explicit believer in the reality of the Devil's agents on Earth, actually corroborate instead the conclusions of the sceptics. Rather than demonstrating the fire-and-brimstone sermon as a true path to Christian salvation, Sterne describes instances where it has had the opposite effect on its audience: 'For I have heard many of them say, that the Devil hath inticed them to witchcraft by some sermons they have preached; as when ministers will preach of the power of the devil, and his tormenting the wicked' after which the Devil approached the novice witch, 'asking them, How do you think to be saved?' before promising them that if they gave their soul to him, he would free them of the torments of hell. As a result of this, according to Sterne, '(i)gnorant people have been thus seduced.' (12)

Contemporary sceptical opponents of the Satanism scare have come to similar

conclusions, noting that children with low self-esteem may similarly become involved in pseudo-Satanic crime through an overwhelming belief in their own evil derived from an authoritarian, punitive background in which religious threats are used to humiliate and control them. The American sceptical sociologist, Jeffrey S. Victor, noted that 'Adolescents who see themselves as being "evil" create a psychological environment consistent with their self-concept. They see the world as they see themselves, a place where malicious evil is more genuine than compassion.' (13) One example where a belief in their own evil has led to the development of pseudo-Satanic beliefs, is that of Christina who used 'satanism (sic) to rebel against her parents' religion ... When her mother asked her directly about her satanic beliefs, Christina told her mother that there was nothing good in the world that was why she liked satanism (sic).' (14) Moreover, Victor elsewhere records instances where suspected Satanic criminals have been captured using material from the manuals produced by the Satan hunters themselves as the basis for their perverted beliefs. The conclusion to be drawn here seems to be that an exaggerated, repressive emphasis on Satan and the power of evil, far from drawing people to the saving power of Christ, produces its demonic opposite. As a result, Christian ministers would be best advised to avoid too much hell-fire and damnation preaching in favour of other, more positive aspects of the religion. Unfortunately it's a message the fundamentalist Satan hunters don't seem to have received, particularly those fixated on the supposedly demonic influence of Harry Potter.

Back in the world of Ufology, although no doubt the abduction researchers currently interrogating their percipients for details of their supernatural assaults would be shocked and deny the comparison, nevertheless they do seem to be recapitulating the aims and approach of the medieval witch hunters in their pursuit of technological incubi. The main difference between the two groups of inquisitors is that the medieval and Early Modern witch hunters acted as the agents of a persecuting culture attempting to re-establish threatened societal and religious norms. The abductionists, on the other hand, far from being the agents of the state or established church, perceive themselves as essentially opposed, or at least marginalized, by the establishment, and in the case of 'Dark Side' ufology with its mythology of government complicity

ew Hopkins Witch.



'For I have heard many of them say, that the Devil hath inticed them to witchcraft by some sermons they have preached; as when ministers will preach of the power of the devil, and his tormenting the wicked'

and alien conspiracies, are on the contrary deliberately acting against its interests to expose it as a manipulative and persecuting order.

As for the abductees themselves, their experiences also recapitulate the experiences of the medieval saints, some of whose torments also seem to have arisen from sleep paralysis. The 1438 English translation of the *Golden Legend* of Jacobus de Voragine, describes such a nocturnal Satanic assault on Saint Edmund. One night the saint fell asleep at his books before he could meditate on the Passion of Christ. As a result, 'the feende that had gret envy to hym laye so hevye on Seynt Edmond that he had no power to blesse hym with the ryght honde ner with the lyft honde.' (15) Nevertheless, the saint was able to triumph over the adversary when he finally remembered, by the grace of God, Christ's passion, at which the Devil 'fyller downe anone fro hym.' (16) Furthermore, the saint was able to gain from the Devil information on how best to defend himself from further Satanic assault. This was indeed meditation on the Passion, which granted anyone so occupied immunity from the Devil's attacks. (17)

It has been stated that the abduction phenomenon has part of its origins in late twentieth - early twenty-first century victim culture, and there is also an element of this in the cult of the medieval saints. Apart from the severe asceticism practiced by them, their saintliness was also vindicated by the spiritual and psychological privations they experienced, such as demonic assault. Although such assaults could continue throughout the saint's life, his sanctity guaranteed that he would be able to fend them off, and even provide comfort and exorcism to those who also suffered. Indeed, his ability to protect himself from such attacks through his personal religious devotion itself vindicated his saintliness, marking him out as one of the elect rather than a demoniac requiring the mystical aid of a true saint.

The abduction culture also stresses its adherents' status as the valorous victims of supernatural assault, during which they may also receive messages of spiritual import. Moreover, as with the 'holy anorexia' and demonic torments of the medieval saints, some researchers into the abduction phenomenon have detected a similar aetiology behind their supernatural persecutions in hysteria and various dissociative disorders, often expressed in trickery, such as those of poltergeists, fraudulent mediums or shamans. In this view, such

experiences are symptomatic of a spectrum of hysterical disorders of which Multiple Personality Disorder and Münchausen's Syndrome are the most extreme. The classic example of the latter in conventional Western religion is probably Benedetta Carlini, a seventeenth century Italian nun who wounded herself in order to fake the stigmata, as well as suffering demonic attack, as well as possession by Jesus Christ and a cherub, Splenditello. (18) There is one difference, however. The abductees are condemned to be perpetual, passive victims of their tormentors, unable to prevent or defend themselves from their assaults, unlike their medieval predecessors, though some writers on abductions have produced their own solutions to this abject state, ranging from the caricature hats in tinfoil, to Greenfield's suggested magical techniques for warding off their attacks. (19)

Elsewhere, Kevin and Sue McClure have discussed parallels between nineteenth century religious experience and that of contemporary ufology in his analysis of the 1905 Welsh religious revival, *Stars and Rumours of Stars*, in which stars were seen to accompany the preaching of Mrs. Mary Jones, 'the Welsh seeress' in Egryn. It is possible, however, to find episodes in nineteenth century folklore, which also prefigure the 'interrupted journey' of the abduction narratives and encounters with sexually alluring, but dangerous, supernatural entities. In nineteenth century Shetland, for example, the fairies, as well as being short, were described as dressing uniformly in dark grey, (20) a feature shared by the machine elves of the contemporary technological psyche.

Unlike these later creatures, however, they were somewhat more colourful, with yellow complexions, red eyes, green teeth and natural brown wool mittens. (21) The yellowish complexions also provide a further similarity with some of the early ufonauts, who were often described as having a swarthy or oriental appearance.

Furthermore, in the 1870s two young men, C. and S., from Deerness in Orkney were returning to the farm where they worked one night through a low valley when they met two girls wearing what looked like white night dresses. When they attempted to embrace them, however, the two girls vanished, one appearing to evaporate into thin air, while the other melted into the ground. Another evening, when they were again passing through the same valley, a bright star, or ball of fire, came towards them. As it passed over their heads,

they heard a voice coming from it, saying 'I'm sent.' This vision was so terrifying that C. collapsed to the ground, and took some time to recover. Thinking about it afterwards, however, the two young men considered it a sign 'not to associate with certain girls of dubious reputation.' (22) While the clerics of the Middle Ages would probably conclude that the vision of the two girls in their night attire were succubi, intent on using their sexual allure to ensure the young men's damnation, it's also possible to see them as prefiguring the similarly glamorous alien women of the contactee era, such as Aura Rhanes.

Moreover, while the appearance of the flying light is clearly related to the visions of stars documented in the Welsh revival, it is also curiously reminiscent of the UFO visions of the twentieth century, such as the flying light apparently produced by Paul Solem before reporters in Prescott, Arizona, in 1969. Solem had experienced his own extraterrestrial epiphany in 1948 when he heard the mental message, 'We are from another planet. You will hear from us later', as three flying discs flew over his head. This initial telepathic contact was succeeded by a later meeting with a 'Venusian angel.' Unlike the two Orkneymen, who felt this was a personal message meant only for themselves, Solem believed his experience was of far wider import and began addressing Indian meetings during which he prophesied an approaching Day of Purification, in which the faithful would be taken by the aliens to safety and happiness on other worlds, while those not so fortunate would perish on Earth. (23) The similarities between this, and other revivalist messages of an approaching apocalypse, are not coincidental, both deriving from an essentially religious impulse.

Other contactees whose experiences paralleled that of the two Orkneymen included the Sicilian, Eugenio Siragusa, who heard an inner voice informing him of the 'mysteries of creation' after being struck by a brilliant ray of light emitted by a glowing object in 1951. After eleven years of this mental instruction, he was finally motivated in 1962 to drive to Mount Etna to meet two silver clad figures with long blond hair who gave him a message of intergalactic love, fraternity and justice. Significantly, Siragusa received his extraterrestrial revelation while waiting at the bus stop for the morning trip to work. (24) The gender of the extraterrestrials isn't noted, but it is significant that many of them, whatever their sex, wore their hair long and blond, or had a

peculiar feminine appearance, a further parallel to the spectral girls seen by the Orkneymen.

The islanders' experience here and that of the 'interrupted journey' may have their origins in the stresses and psychological states induced by a long, nocturnal journey, those of contemporary Abductees, like the islanders in the tale, taking place at night. The psychological stresses of a long journey through monotonous terrain can produce disorientation and trance-like states in travellers - horizon fatigue - and is recognised as particular hazard affecting visitors to the wilder parts of the Australian outback. Although Orkney isn't a barren, isolated, dangerous wilderness on a par with the Australian desert, the two Orkneymen were presumably also tired after a long day of hard agricultural work, and so may have been drifting towards a semi-trance-like state where unusual stimuli from their external environment could also generate bizarre imagery from within their own minds. The bright light they observed could have been a meteor, a briefly glimpsed part of the Aurora Borealis, or even an Earthlight, like those of Hessdalen on the other side of the North Sea, or perhaps the distorted light from a distant farm house. Whatever the precise origin, it may well be that this light, distorted by distance and fatigue, acted on the men's minds to produce a vision of supernatural imagery and import. The phrase 'I'm sent' suggests its origin in traditional religious beliefs regarding celestial omens as things literally sent from Heaven, while stars themselves have always been symbols of the mystic and numinous, either directly through astrology or through images of the Star of Bethlehem in the story of the Nativity. Thus, to religious percipients of such celestial prodigies these phenomena may automatically generate numinous feelings and imagery, thus accounting for the mystical, or supernatural content, of their visions.

Despite the parallels with medieval magic and witchcraft, there is one important point where the contemporary abduction phenomenon differs considerably from its predecessors. While some contemporary ufologists and abduction researchers strongly resist the idea that UFOs are anything except concrete, objectively real extraterrestrial spacecraft piloted by corporeal, organic beings, the churchmen of the Middle Ages, on the contrary, considered that some demonic phenomena, at least, were illusory. The Canon Episcopi, for example, considered the belief that

women rode out at night with Herodias as heretical, not that such a night flight objectively occurred. Similarly, the fifteenth century Munich occult manuscript contains spells to produce the illusion of a mighty castle, (25) while a twelfth century grimoire from Rheims included instructions for the summoning of an illusory boat or horse to convey the necromancer to whichever destination he desired. (26) It is possible here to speculate on possible connections between the sky ships of Magonia in eighth century France and these illusory vessels, crewed, according to the Munich manual, by spirits that were neither good nor evil, not in Hell or Heaven, (27) though it could simply come from the use of ships as a familiar and ready means of transport.

The medieval theologians formulated their views of the illusory nature of much supernatural phenomena for dogmatic reasons: demons, as God's creations, could not be seen to usurp the creative power of the Almighty, no matter how powerful they may have appeared. Such theological niceties have left contradictions in the texts. For example, if the ships or horses were illusory, it could be asked how they could be expected to convey someone anywhere. The answer to that may be that the mortal traveller aboard them either suffered further illusions of the journey to his destination, or perhaps really did go there, but during a fugue state brought on by his occult experiments, similar to the dissociative states during which abductees and other experiencers have travelled far across America during UFO flaps. The description of such vessels in the Munich manuscript does suggest that the necromancer writing it was thinking primarily in terms of a solid vessel, which he then piously tried to reconcile with the church's doctrine of the illusory nature of demonic artefacts.

Nevertheless, regardless of the theological origins of their opinions, the medieval churchmen may have been substantially correct as to the illusory nature of many witches' Sabbaths. Gustav Henningsen has discussed the Sicilian fairy cult of the 'Ladies from Outside' - Donas de Fueras - as arising from a dissociative state in which its members compensated for the privations of their poverty-stricken lives by imagining they travelled to feast with the Queen of the Fairies, in return gaining the power to heal, without objectively journeying to any such gathering. (28) This follows similar claims by Carlo Ginzburg in his study of the Benandanti in *The Night Battles: Witchcraft and Agrarian Cults in*



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the sixteenth and seventeenth centuries. Even in the British Isles, some folk stories suggest this. The fifteenth century account of the exorcism of the fairy king Gwyn ap Nudd from Glastonbury Tor by the sixth-century saint Collen, which ends with the saint alone on the hill top, after Gwyn, his court and indeed his entire palace had vanished, suggests a visionary experience not unlike the grimoires' description of illusory magical castles produced by demons. If the UFO is merely an updated version of these supernatural flying ships, whose appearance has been modified in line to produce a suitable technological image of an advanced vehicle in line with the scientific culture of the twentieth century, then it is more than reasonable to suppose that, as the medieval churchmen partly recognised, it similarly shares these ships' illusory nature.

Not all hypnagogic visions are necessarily malign, however. There was one episode, recorded in the nineteenth century by the folklorist, Robert Hunt, in which a frail old lady in Penberth Cove, Cornwall, sadly rendered bedridden, was entertained throughout the day 'day by day, and all day long' by the Small Folk, who 'were her only company.' (29) 'No sooner was the old woman left alone that in they came and began their frolics, dancing over the rafters and the key-beams, swinging by the cobwebs like rope-dancers, catching the mice and riding them in and out through the holes in the thatch. When one party got tired another party came, and by daylight, and even by moonlight, the old bedridden creature never wanted amusement.' (30) The permanent confinement of the woman to her bed suggests that her visions were experienced, or partly experienced, while she was sleeping or dozing in hypnagogic state. It is possible here to catch a glimpse of a woman in very poor health, living in abject poverty, for whom, like the Donas de Fueras' visits to their fairy banquets, the visionary games of her elfin companions were a welcome relief and compensation from the immense vicissitudes of a hard life.

It is a marked contrast to some of the other stories in which the fairies are responsible for the theft of goods and children from their mortal neighbours. Possibly the benign nature of the fairies, who came to entertain this poor lady resulted from the percipient's own good nature. The woman herself is described as 'a good old creature' who, despite her privations, nevertheless enjoyed the support of her relations, 'who dropped in once a day, rendered her the little aid she required, and left food by the

bedside.' (31) Certainly her recorded good nature, and those of the creatures she observed while in a trance state, who came to keep her company, suggest that the content and character of the creatures produced by the subconscious partake or are strongly informed by the character and the mental state of their unconscious creators. Kevin McClure has suggested in the past that if somehow the abduction hysteria, and social and psychological tensions and fears which inform and support it were somehow removed, then it's possible that the close encounter experience itself would revert to its earlier form in which a traveller, late at night, encountered a spaceman on a lonely road with a message for humanity.

The abduction experience is probably too far gone, too deeply entrenched in the contemporary psyche for this, and the matrix of contemporary fears and terrors too extreme for this to occur. Nevertheless, this episode, and others like it from traditional fairy lore do hold out the possibility of a return to a far more benign variety of ufological visionary experience.

It also suggests that Tibetan Buddhist doctrine as expressed in the *Bardo Thodol* also known in the West as *The Book of the Dead* (literal translation: Liberation by Hearing in the After-Death Plane) may also be substantially correct in ascribing the demons and monsters encountered after death not to objective spiritual entities, but as projections from the percipient's own mind: 'They terrify you beyond words, and yet it is you who have created them. Do not give in to your fright, resist your mental confusion! All this is unreal, and what you see are the contents of your own mind in conflict with itself.' (32)

Although the state of the percipients in these circumstances differs considerably - those encountering witches, angels and ufonauts being very much alive, rather than dead or dying as in the case of the audience to whom the *Bardo Thodol* is addressed, nevertheless it suggests that these visions do originate in subconscious dissociative states. In the latter instance it may well have arisen in the further breakdown of neurological functions in the dying brain, as controversially suggested some years ago by Sue Blackmore. For Tibetan Buddhists, this revelation is liberating as seeing through the troubling visions they may face after death and recognising them for what they are offers the opportunity for the deceased to gain paradise: 'What you see here is but the reflection of the contents of your own mind in the mirror of the Void. If at this

point you should manage to understand that, the shock this insight will stun you, your subtle body will disperse into a rainbow, and you will find yourself in paradise among the angels'. (33) In the case of living, secular encounters with the supernatural, such spiritual advice may be of little help, though it does reinforce the suggestion that such visions can be altered or modified to a more benign version by the percipient mastering his or her internal states. Otherwise, it offers the comfort that however disturbing the visions and their attendant horrors are, they are nevertheless illusions, which will pass, leaving the victim to carry on with their life, hopefully unscarred by the incident.

Thus an analysis of the parallels between the contemporary Abduction phenomenon and its predecessors in medieval and Early Modern spirituality and magical beliefs strongly indicates that both share a common origin in internal experiences and hallucinations arising from dissociative or otherwise disturbed mental states. The theologians of these epochs partly recognised this, though their continued belief in objectively real occult forces responsible for these illusions, which were nevertheless capable of real corporeal and spiritual harm, resulted in the deaths of countless thousands accused of such crimes.

While the worldview and methodologies adopted by contemporary Christian fundamentalist witch hunters and abduction researchers may differ from their medieval predecessors, nevertheless their activities recapitulate extremely closely the medieval and Early Modern inquisitors' attempts to root out supernatural evil and their human victims and agents, the 'women who copulate with the Devil', in the words of the Anglo-Saxon witchcraft legislation. An awareness of the essentially illusory nature of the experience, and the dangers of emphasizing the power of evil, is a powerful weapon for combating the extremely harmful claims of both types of modern day witchfinders.

Such an approach is no doubt disappointing to supporters of the ETH, for whom close encounters are evidence of objectively real encounters with alien entities, though it also suggests that such experiences, by virtue of their internal nature, thus partake of the rich and complex psychology at the heart of shamanic contact with the transcendent other.



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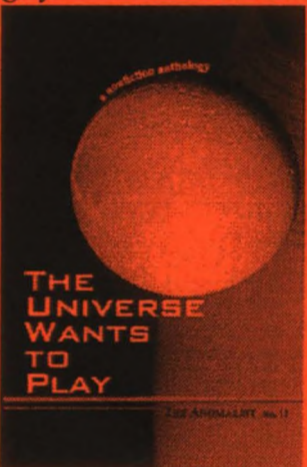
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32. Conze, E., *Buddhist Scriptures*, Penguin, London 1959, p. 229. 33. Conze, op. cit., same page.

The Universe Wants to Play: the Anomalist volume 12.

This issue of Anomalist contains a wide variety of articles, of varying interest to Magonia readers. Alberto Rosales gives examples of some of the truly wild stories out of his humanoid catalogue which is on <http://www.ufoinfo.com/humanoid/index.shtml>

It is of course anyone's guess who much of this particular collection represents "genuine" memorates and how much has been made up by journalists and magazine editors, but it points to the complex nature of UFO lore, and how difficult it is to assimilate it to any ready made "explanation".

The line between memorates and urban legends can be thin indeed, and implicitly this is the topic of Michael Schmicker's article of "Sex, serial killers and ESP". The main story here is of a 15 year old girl who is picked up by a stranger, who drives her home, and she agrees to go on a dinner date with him, but pulls out because of an intuition, and against her parents objections, and guess what, he turns out to be a serial killer. Of course you might think that you wouldn't need much ESP to work out there is something dodgy about guys in their 20s who want to date 15



year old jail bait. The story has all the hallmarks of the typical urban legend, warning teenage girls off older men, but the girl swears that to some extent it is true.

Urban legends develop around real events, as

witness the history of London "outrages" and moral panics as documented by Hilary Evans and Robert Bartholomew in their "London Monster Scares", in which Spring Heel Jack meets Jack the Ripper. The line between original attackers, copycats and imaginary crimes becomes very hard to gauge.

Nick Redfern argues that the fringes of ufology and the contactee movement may have a role in stimulating fears about Soviet "telepathic hypnotism" which in turn led to the development of the US intelligence services ultimately futile experiments with ESP.

Other articles deal with how science deals with anomalies, or perhaps how anomalists think science deals with anomalies. These include looks at the research of Rupert Sheldrake, how science reacted to claims of organic traces in meteorites, and the discovery of the

BOOK REVIEWS



by Peter Rogerson

"hobbit" fossils in Flores. Jay Walljasper in his look at Sheldrake claims as his title says he is a "heretic for our times", but despite this and the claim in the introduction by postmodernist philosopher Joseph Felser that science acts against dissidents, as the church did against Galileo, this belief just cannot be sustained. None of these "heretics" have been arrested, imprisoned, still less executed for their alleged heresies, I am not aware that any have been driven from their homes by angry mobs of scientists, had bombs put under their cars, their children ostracised at school, been dragged up before the House Unscientific Activities Committee or anything of the sort. Bad book reviews and a sport of ridicule cannot be compared with real heresy hunting.

If we take the Flores case, which actually involved one of the most dramatic scientific anomalies of modern times, the reaction was anything but widespread hostility, suppression, ridicule etc, differing people hold different views, but the sceptics are in a distinct minority.

Perhaps anomalists sometimes expect the scientific community to behave how they behave, from them there have been more cases of hostility, suppression, egotism etc. than from the mainstream. Harry Price's conflictual relationship with just about everyone else in psychical research, which forms the basis for Gregory Gutierrez's study of a photograph which claimed that the medium Rudi Schneider had cheated, is a case in point, for Price's colleagues suspected he might have cheated out of jealousy of his rivals.

Sooner or later the wilder shores of post modernism would meet Forteanism, and they do in the introduction to this volume by Joseph Felser, who does, somehow, seem to end up arguing that the claim that the earth revolves around the sun is just another belief, like the belief that the sun goes around the earth. Would anyone make

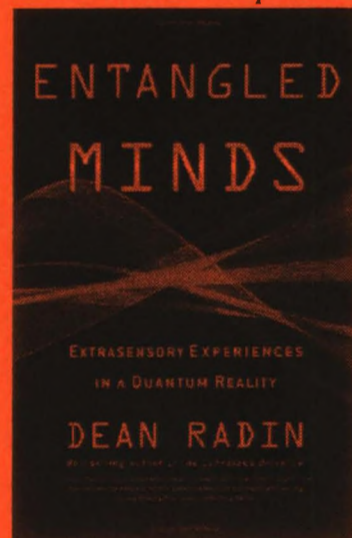
such an argument outside that field? For example it cannot be very helpful to the self esteem of Americans to have the slur of slavery in their past, so they could say the existence of slavery is just another belief, and we can choose to believe it never existed, or Germans can prefer to believe that the holocaust never happened. At this level post modern Forteanism is nothing more than intellectual (and moral) nihilism.

Dean Radin. *Entangled minds: extrasensory experiences in a quantum reality: extrasensory experiences in a quantum reality.* Paraview Pocket Books, 2006 \$14.00

Sally Rhine Feather and Michael Schmicker. *The Gift: ESP, the extraordinary experiences of ordinary people.* St Martin's, 2006 \$6.99

These books are evidence of perhaps a growing interest in ESP and such like topics, perhaps driven by some recent TV exposure.

Radin's book reports on some more recent experiments in parapsychology, some actually reported in mainstream scientific journals, which, if they are reported and analysed accurately here, would seem to start to swing the pendulum back in favour of something akin to 'ESP' and even stranger claims. These include experiments in which Radin



argues show that if one person sits and directs thoughts at another in a far room, then the pattern of electrical activity in the receiver's brain, begins to resemble that in the sender. An-

other set of experiments appear to suggest that people start to react to an emotive picture before it is shown.

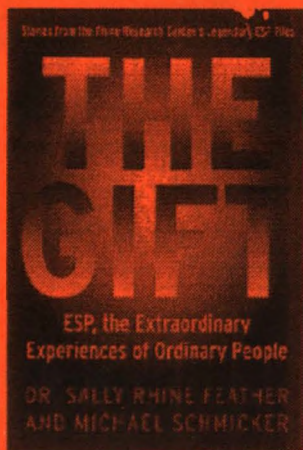
So far so good, and perhaps we can agree with Radin that the human brain is such a complex, mysterious thing that it can get involved with all that quantum weirdness that mainstream physicists go on about, while usually assuring us that this in no way provides evidence for the paranormal. But then Radin goes on to say that the same anticipation effect is shown by earthworms, and yours truly hits the boggle barrier with a loud bump.

Another set of claims revolve around random number generators that display

Sweden of anomaly around the time of major population engrossing events. Now I must confess that as I am not a mathematician I have no idea what Radin is talking about here, or whether it means anything or not. So I just concentrate on the idea of world-engrossing events, such as the death and funeral of Princess Diana or 9/11 or "new years celebrations, natural disasters, sports events, outbreaks of war, outbreaks of peace, sports events, tragic death of celebrities ..." and (wait for it) "massive meditations" (do we get a whiff of a hidden Transcendental Meditation agenda here?). If major sports events are added to this list, why not pop concerts, political rallies, and religious festivals. It's a wide list. Radin counts 185 such events "which had been tested and double checked", but thousands of such events must have taken place in the last few years. The list is just too long and vague to be of value. Nevertheless there should be a prediction here. These anomalies will be stronger on the day that Nelson Mandela dies than on the day the Duke of Edinburgh dies. Both of these events are likely to happen within the next 10 years so *Magonia's* doddering old editors will probably be around to record the event.

Let us try another tack: if earthworms can display ESP and precognition, then a good quality PC should be able to also. Try running a patterned series of numbers through thousands of computers linked together on the Internet, and run random numbers on a series of shielded stand-alone PCs. If the random numbers on the stand-alones start reproducing the set pattern on the massive parallel computer, then something very interesting will have been demonstrated. PC's shouldn't get tired, bored, or annoyed by sceptics so this may well be the path to tread.

If this statistical stuff goes over your head, there is the collection of memorates from the archives of Dr Feather and her mother Louisa Rhine, they being the daughter and wife of the famous Joseph B Rhine. Of course, the problem with collections of narratives such as these is that they are never going to convince anyone who is not already a believer. No actual evidence as opposed to assertion is presented, and even as given, the sceptically minded will argue that each of

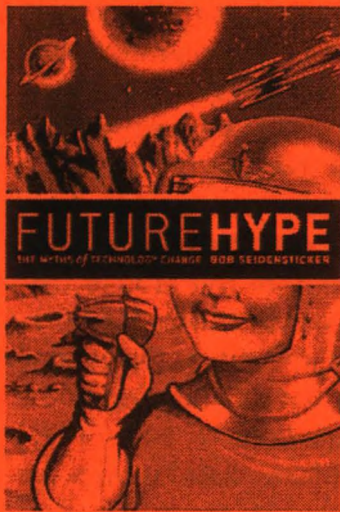


these cases could have "normal" causes, and will note the role of coincidence, faulty memory, a tendency to report things as they "ought" to have happened rather than what did actually happen etc. Believers will counter with arguments of the "they can't all be mistaken" variety, and there is no meeting ground.

There is, of course, even assuming that the statistical anomalies reported by Radin, and the extraordinary coincidences reported by Feather occurred exactly as reported, no actual reason to believe they have a common cause, or that they are evidence of a single entity which might be called "ESP" or psi.

Bob Seidensticker. *Futurehype: the myths of technological change*. Berrett-Koehler, 2006. \$15.00

We hear it all the time, how we are living in an age of unprecedented technological change, how things have



changed more in our life time than any other, that some technology of the moment is going to exponential and transform the world beyond recognition. Technophiles dream of unlimited techno-

logical progress, of future technologies indistinguishable from magic and so on.

Bob Seidensticker argues that this just isn't so, there has always been technological change, and our times are not unprecedented. He points to the many other periods of rapid technological change, and the transforming power of technologies which we either now take for granted, or which have been superseded and forgotten. Technological predictions tend to tell us more about the times in which they were made than about the future they are predicting.

Thus in the 1940s and 50s the future was in atomic energy, there were going to be atomic powered ships and planes and cars, mountains were to be moved and great canals and highways constructed by controlled atomic explosions. By the 60s there was supersonic flight, I clearly remember as a schoolboy reading of how by the 1970s we would be able to go from Britain to New York for an afternoons shopping, or a day trip to Sydney for the beach. Then with the Apollo programme it was space flight. By the 1980s there would be colonies in space, bases on the moon,

and landings on Mars.

Today it is computer hype, with notions that computing power is rising exponentially, and you now here how nano-computers will be worn in your clothes and hair. Of course many computer predictions have also singularly failed to materialise, remember the paperless office, the twenty hour working week, the computer run home all predicted in the mid 1980s.

Seidensticker is particularly harsh on internet hype, arguing that it has had far less of an impact than the development of the printing press or the telegraph. The may be millions, billions, trillions of pages on the internet, but who has the time to read them, and how can they be assessed? Authoritative information sits side by side with kids' homework and the ravings of every kind of lunatic imaginable. Perhaps Seidensticker is here a little soft on "authoritative" sources such as the notorious "Encyclopaedia Britannica" the source of much amusement among sceptics, and now the proud owner of one of the web's dullest sources of dated information.

Magonia readers will note that these rapidly dating visions of the future resemble the sort of visionary rumours we study. The future in the 1890s was a super airship, by the 1940s and 1950s it was quasi military superplanes flying in formation and haunting the radar scopes like magical bombers, by the 1960s it was scientific aliens landing to take soil samples, then it was aliens with "magical" medical procedures, by the 1990s visionary rumours were concerned with fantastic reproductive technologies and hybrid babies.

The past also is seen as using new technologies to communicate from beyond the grave, the dead tap out messages in Morse like celestial telegraph operators, they live in the luminiferous ether, communicate by means of mental radio, appear as cine recordings, and latterly ring us up in the middle of the night, hide in the static on cassette recordings or appear as orbs in digital photographs. Just as the great technological breakthrough is around the corner so is the great revelation which will make this or that fringe science respectable. None of these things will, of course, ever happen.

By 2050, the world of 2100 will be seen as a projection of whatever technology is in the news at the moment, anomalies will be "explained" by whatever scientific or scientific sounding idea takes the fancy. Nothing will have truly changed.