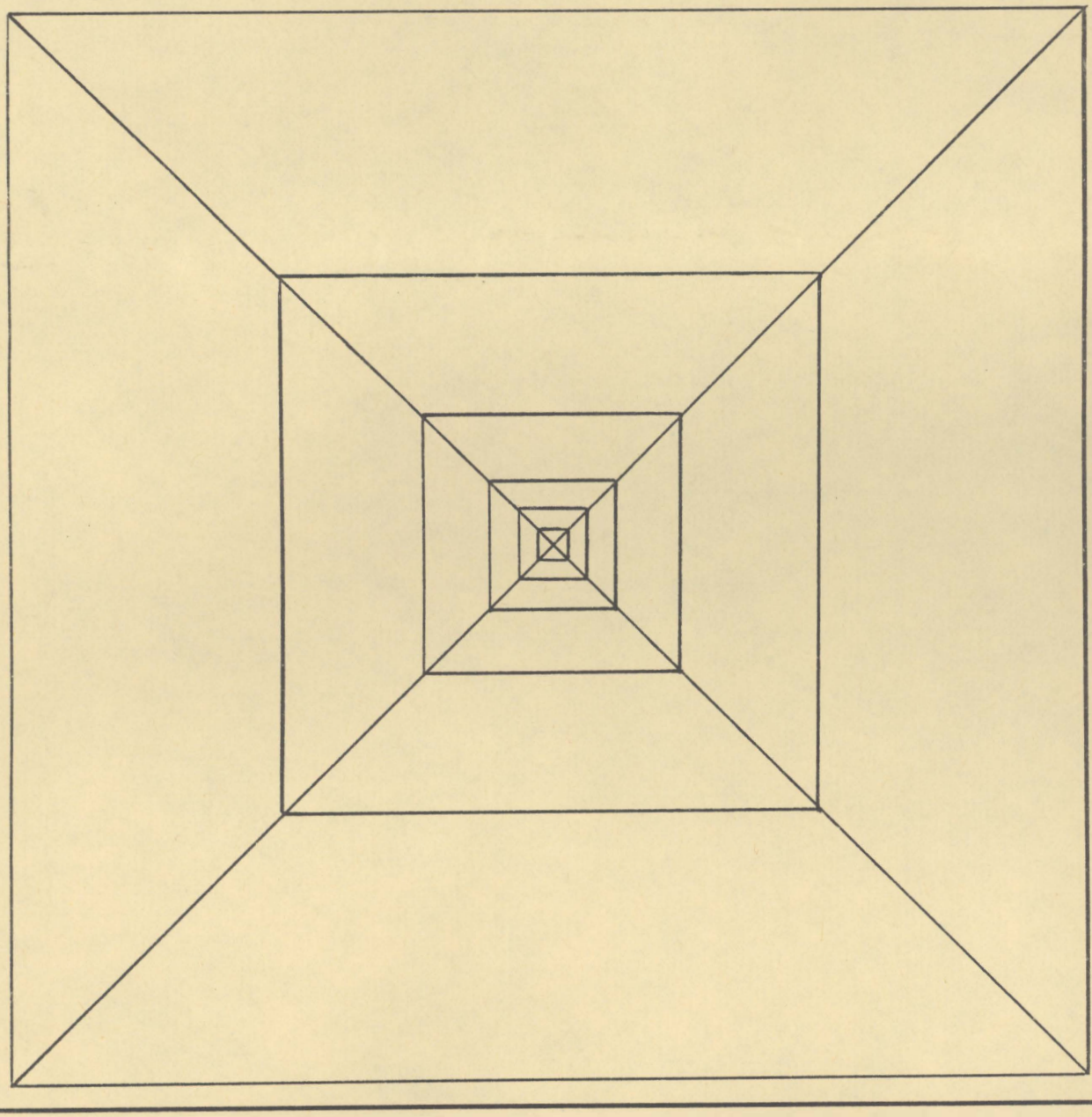
THE JOURNAL OF THE AUSTRALIAN CENTRE FOR UFO STUDIES

Published by:
The Australian Centre for UFO Studies
P.O. Box 546 Gosford, N S W 2250 Australia

Registered for posting as a Publication - Category B



THE JOURNAL OF THE AUSTRALIAN CENTRE FOR UFO STUDIES - Volume 2, Number 4.
July/August 1981.

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Editorial.

by Harry Griesberg & Keith Basterfield.

As readers and member organisations will be aware, the Australian Centre for UFO Studies provides services for the promotion of research into the UFO phenomena, especially within Australia. As such, the Centre does Not have any predetermined policy on the cause of the phenomena. Indeed it must not have one as it represents interested research groups from Cairns, Brisbane, Sydney, Hobart, Adelaide and Perth plus interested individuals located elsewhere. Each group and each individual may of course have their own individual ideas as to the phenomena's cause. This is democeacy at work.

There is no doubt however that we all believe there to be enough "paydirt" in the subject to continue our research. From time to time, ideas arise which challenge the viewpoint of an individual or organisation. Provided these viewpoints are presented in a reasonable, logical way with evidence, they can only be seen as providing the background for healthy progressive research.

As an example, the MUFON (Mutual UFO Network-USA) Journal for February 1981 (just received) contains a multiple page article on "The credibility of UFO hypothesis" written by Stuart Campbell which looks at the variety of possible explanations for the UFO phenomena. Richard Hall (the Journal's editor) writes in his editorial:-

"The article by Stuart Campbell which tends to discredit the Extraterrestrial hypothesis (ETH) is a truly provocative one, well worth follow-up dialogue that I hope will be forthcoming. Campbell touches on all the pre suppositions (dare I say "assumptions?") that make extraterrestrial visitation seem unlikely if not impossible. It appears to me however, that Campbell is rather free with his own assumptions, which I shall refrain from pointing out in the hope that informed and observant readers will respond for publication. In fact, I invite and urge reader response in this particular case, since Campbell has managed

to incorporate just about every conceivable anti-ETH argument yet advanced. His own assumptions need to be examined. The pages of the Journal are open for full discussion of the issues he raises."

Self criticism of ourselves by ourselves is very important. If we can't regulate ourselves and our ideas then there is little hope of interesting non-informed persons in our search. Congratulations to the MUFON JOURNAL for opening its pages for a reasoned article even if it is critical of one approach, namely the ETH in this example.

The ACUFOS JOURNAL is always open for articles of "debate". If you think UFOs are time travellers, inter-dimensional, extraterrestrial, psychological, psychic etc., by all means write articles on these subjects either for or against. As mentioned earlier only by internal debate in a calm atmosphere can our research progress..

Unlike some global UFO groups, the majority of ACUFOS member organisations and investigators according to a survey, do not think that we have come across THE answer as yet.

We contacted Vladimir Godic, publisher and editor of the UFO RESEARCH-AUSTRALIA-NEWSLETTER (UFORAN) in Adelaide who says he agrees with this philosophy. The section of UFORAN titled "Forum" is, he says, intended for controversial articles, articles of debate, for, against all and any ideas.

So, if you disagree with the line of approach of anyone's/any group's philosophy, let's hear about it in print. Both the JOURNAL and UFORAN will be happy to print all viewpoints as long as they are reasoned, scientifically oriented researched, and above all, are not personal attacks on any individual. There is no room for American style "ufology" in our Australian ranks!

Transitions. by W. C. Chalker.

Sadly I must report on the passing of 2 long time staff members of UFO Research(NSW) Both of them in their own ways contributed to UFO research, and formed a link between the activities of the fifties and sixties and those carried out in the 70s and 80s.

FREDERICK J. M. PHILLIPS - F.C.A.I.A. (June 10th 1903 - June 21st 1981.)
The breath of Fred Phillips' interest was extraordinary. Here was a man of marvelous intellect, who was only too willing to share his knowledge. His interests spread from a profound interest in all matters occult to practical explorations of such mysteries. He surrounded himself with a large library, which he was always willing to share with friends and serious researchers. Fred's interest in UFOs stretches back to the 50s. As the Sydney Manager of Young's Transport (Customs Agents) he made available the company's premises in Druitt St. for group meetings. In 1969, Dr. Mirian Lindtner, President of the UFO Investigation Centre (UFOIC) for 16 years, died tragically in Frankfurt, Germany. Fred became President at this sad time, and continued to carry out this role throughout the series of changes the group underwent during the 1970s. Fred Phillips was among the 1st in Australia to contemplate the psychic dimensions of the UFO phenomenon - an attitude which was none too popular at the time. During 1977, UFO Research (NSW) was formed from UFOIC, and Fred consented to stay on as honorary President. He and I got to know each other better and shared a number of interests. He was of vital help in my search for the story behind the 'Mystery of a Machine to go through the Air' - an account of an 1868 UFO landing and contact in Parramatta NSW. On a personal level, I'll miss Fred Phillips, the man, but his memory will survive in the world he moved amongst - both on a physical & spiritual plane. In more direct terms his library will survive and be maintained by his closest friends. As a member of the Liberal Catholic Church he practiced many of its Theosophical tenants. He had a strong belief in reincarnation and it would therefore be appropriate to perhaps consider his passing as only a transition, to other things. Thanks Fred.

(Continued on page 16)

From Plausibility to Proof: The "Smoking Gun".

by John Prytz.

"We dance around in a ring and suppose,
But the Secret sits in the middle and knows."
(Robert Frost)

If the above quotation doesn't sum up much of the current (and past) state of affairs in ufology, I don't know what does! It surely applies to me, for in the recent past (among other things) supposed that:

ETIT (extraterrestrial intelligence with technology) is abundant throughout the universe and our galaxy.

Interstellar space travel and colonisation are both feasible and desirable. The existence of Planet Earth must be known to some spacefaring ETITs. At least some UFOs are the manifestations of such ETITs. Such ETITs would have at their command highly advanced technology; the ETITs themselves could be examples of artificial intelligence. And that there are no overwhelming problems associated with such a scenario.

Thus, with respect to the above suppositions, I have had to argue many times in many places that with respect to any UFO solution, plausibility must come before proof. Therefore, I have argued specifically for the plausibility of the ETIT theory as being at least one solution (even if only partial) to the UFO problem.

Nor of course am I a "Lone Ranger" in suggesting that theory. However, nobody has ever been able to prove it. Many suggest that if the cause of the UFO phenomena is both external and artificial to mankind and his environment, that we will never be able to do more than "suppose"; the ability to provide proof lies way outside our sphere of influence and control. Maybe yes (in particular with respect to absolute proof), maybe no! But whether or not any degree of proof is possible, it should be a goal of those interested in the UFO problem.

Now the goal of establishing several plausible theories for the UFO phenomena has been accomplished to my mind. We just may have "supposed" about as far as we can! As such speculations have rested on the UFO picture treated as a bulk phenomena, I suggest therefore that with respect to proof (of one and/or two and/or three non-mutually exclusive plausible theories) that each UFO case be investigated on the merits of that case, as something complimentary to investigation of the UFO problem as a bulk phenomena. It takes only one UFO case to prove the reality of ETIT for example, but that case must be found first. The manipulation of reams of statistics in bulk may of course support the plausibility of any particular theory - only an individual case can prove it.

To anyone other than the UFO witness, the specific UFO case (upon which rests the bulk phenomena and the plausible theories) or sighting or report is a very abstract thing. That goes for the interested layman reading the evening paper, the "on-the-spot" ufologist making an investigation, other ufologists, and even those bona fide scientists who study the phenomena and make all sorts of judgments about it. However, it is the journalist, and ufologist, and scientist who influence the opinion of others with respect to the UFO phenomena - not the witness! I often get the opinion that the word/opinion/gut feeling of a UFO witness is somehow lost in the shuffle during an investigation. Yet, these witnesses are our only real normal link to the phenomena we are not only interested in, but "suppose" about! Therefore, as a first approach to "proof", I suggest that the gut feelings of the actual witness(es) be weighed heavily - as it would be in a court of law.

On that particular topic, although with respect to UFO abductees, the UFO authors Judith and Alan Gansberg said:
(Gansberg, Judith M. & Gansberg, Alan L. - Direct Encounters: Personal Histories of UFO Abductees - Wlker & Co., N.Y. - 1980 - p.175.)

"As we were writing this book, we, like every other writer who has tackled the subject of UFOs, tried to find alternative explanations for what the abductees had seen. After spending many hours dreaming up often absurd scenarios, it

suddenly hit us that we were being incredibly arrogant. There is nothing wrong with conjuring up half a dozen possible explanations except that it puts us in the position of saying somehow our reasoning is more logical than the perception of others. We had to remind ourselves that we were not on the scene at the time of the sightings and abduction. We have no right to tell the abductees what they saw, although we have every right to question the reality of the vision. No matter how much information they may have given us about their experiences or how educated in the sciences we may be, we were not there - on a quiet highway in New Hampshire or a forest in Wyoming. We did not see what they saw or feel what they felt." (my emphasis)

So, point number one towards proof - the opinion(s) of the witness(es) must be weighed very heavily. Given a choice between the word/opinion of the witness and the word/opinion of an outsider (and no supporting evidence), the word/opinion of the witness must be adopted. This is even truer in the pre-June 1947 era. In considering quasi-identical UFO cases before and after June 1947, the earlier case could well be used as the "smoking gun" relative to the later case.

Of course despite the gut reaction and opinions of UFO witnesses, many UFOs have "proved" (though rarely in an absolute sense) to be something quite far removed from those gut impressions. That is, the opinion of "spaceship with port-holes" becomes or proves to be (in the court of law sense) a meteor; the "intelligently, but remote controled globe of light" becomes ball-lightning; the obviously Russian "secret weapon" was (of course) Venus (the Hammer & Sickle insignia an optical illusion). Therefore, the road towards "proof" (even in a court of law sense) demands more than just witness impressions.

Potential "smoking gun" UFO cases are a "dime-a-dozen" when based solely on witness impressions/opinions. Although witness impressions/opinions must play a role in zeroing in on the "smoking gun", other factors (including the fact that a UFO sighting remains a UFO after analysis) must be considered. In other words, some sort of ranking of bona fide UFO reports must be made which takes into account many factors. Many such ranking schemes exist which can be employed to narrow down bona fide UFO cases in order to arrive at the "best of the best". However, such a list, a hard core of unknowns if you will, identifies nothing more than a real scientific problem exists with respect to the UFO phenomena (and of course we knew that all the time). That list still doesn't in itself assist in solving the riddle. However, it is easy (once a ranking scheme is adopted) to obtain THE BEST (singular) of the "best of the best". Let me define THAT CASE/REPORT as the potential "smoking gun".

Once that case/report has been isolated, and weighing heavily the witness(es) impressions/opinions, where do we go from there?

Many forms of proof are acceptable to the majority of people (of which some are; and some are not acceptable to the scientific community), and one or any combination of which are useable in a court of law. For example, there is:

a) Proof by confession - in a UFO sense this would mean public landings, a "take me to your leader", etc. (assuming an ETIT theory).

b) Proof by prediction (a normal scientific method) - this is almost impossible for UFOs based upon a model (although I have an idea in an embryo stage - stay tuned for eventual details).

c) Proof by experiment - UFOs refuse to hold still long enough to apply this methodology; even "evidence" is a "one-off" affair that makes experimental comparisons improbable.

d) Proof by statistics and probability - frequently used in proving UFOs to be this, that or the next thing. However, the old saying that "figures don't lie, but liars can figure" was always a useful philosophy to keep in the back of your mind when confronted with such forms of "proof".

e) Proof by elimination - the normal ways and means used by people to translate a UFO into an IFO, as well as to make sure a UFO remains a UFO!

Using a "smoking gun" approach, only "proof by elimination" is suitable. Although it has been quoted so often that even I'm sick of it, the words Sir Arthur Conan Doyle put into the mouth of Sherlock Holmes, remains spot-on:

"When you have eliminated the impossible, whatever remains, however improbable, must be the truth".

So, what am I suggesting here? I suggest that a team of highly qualified personnel, familiar with the UFO phenomena (although it may be necessary, even desireable, to utilise some outside expert consultants), and multi-disciplined in scope, employ an agreed upon ranking system to arrive at (without prior knowledge or bias) THE SINGLE BEST UFO CASE as determined by that ranking scheme. . This would be the UFO "SMOKING GUN". Once that has been arrived at, the team (with unquestionable qualifications and reputations) would apply the Sherlock Holmes philosophy to that case. The case would be taken apart, piece by piece, dissected unto exhaustion, re-assembled, pulled apart from a different point of view, dissected, re-assembled, etc. until such time as either:

a) The UFO is turned into an IFO (in the traditional sense), even if the probability of that being so is some number higher than zero. Then, the next best "smoking gun" is dissected.

b) No agreement is possible because either there is insufficient evidence/data or else two or more UFO theories can be held to be valid, hence the next best "smoking gun" is dissected.

c) The UFO is "identified" (in the non-traditional sense) with a unanimous agreement of the team, in terms of a probability so high that it may as well be a certainty. It could be paranormal, ETIT, or whatever. Then, the report and analysis would be sent to an independent umpire for confirmation. If that conclusion were not upheld, it would once again be back to the next best "smoking gun" and so on until either there were no more "smoking guns" left, or else the plausibility of one UFO theory, as demonstrated via that "smoking gun", was proved to the satisfaction of the team and the independent umpire.

And of course if many "smoking guns" were proved in that manner, with a high percentage of commonality, then we would be approaching acceptable scientific proof relative to court of law proof.

For the moment at least, I'd suggest that such a procedure would bring us as close to definite proof as we are ever likely to get (for at least one theory for the UFO phenomena) within the near future.

Historical Reports in Australia (Part 4)

by Bill Chalker.

In a letter to the UFO Investigation Centre (now called UFO Research NSW) Mr. H. E. Blank recalled the following unusual events:

"In Queensland in the mid 1930s, I lived in central Queensland at a place called Malchi on the line west from Rockhampton about 10 or 12 miles out it would be. One night I was awakened, about 2 a.m., by some presence I could feel, but not see (by the way this area was in the bush with no street lights anywhere). I arose from my bed which was on the corner of a verandah and went to the verandah rail. Immediately a brilliant light lit up the whole countryside and went out. I searched the skies for the source and saw directly overhead a shape in the sky like a sickle. This was very bright though small in size. As I watched the shape faded away, but kept its original shape till the end. It took perhaps 5 or 10 minutes to fade away.

Another night at the same place, I was awakened again about 2 a.m., by something I cannot explain (you would need to experience this feeling to understand what I mean). I arose and moved along a corridor or landing as you might call it, that connected the house to the kitchen. About halfway along this landing I stood at the railing and waited for something to take place. After a little while a great light lit up the countryside brighter than daylight. On looking skywards I saw a cluster like 3 balloons floating earthwards. They were each as large as a full moon and the purest colours one

could imagine. Brilliant clear blue, brilliant white, and brilliant yellow. Three separate balloons of 3 separate colours. I watched them floating slowly earthwards and then they just went out as though someone had switched off the light. These things puzzled me. I felt they were some kind of signs and could mean something." (20)

Perhaps the earliest known UFO sighting in Australia to be apparently supported by a photograph, occured during 1935. The UFOIC (now UFOR-NSW) of Sydney received details of the story in 1969. In 1935, Mr. P.A.M. Terry was stationed with the military at Newcastle and on the night of October 10th, he went fishing at Nobby's Head. The sky was overcast and there was no moon. At about 10 p.m., while sitting on the rocks, he noticed a flash of light in the sky out over the sea. Then a steady light appeared.It was brighter than a full moon and was hovering about a mile away, at possibly an altitude of 10,000 feet. It was yellow in colour, bright on the lower part, and gradually diminishing through 3 dark bands into a grey colour. The whole complex appeared to look like a tremendously large mushroom-shaped object, consisting of three floors, the smaller floor supporting the larger one, and the light from the bottom floor illuminating all 3 upper sections. The object then suddenly descended to a height estimated at some 5,000 feet and remained stationary for a few seconds. It then moved quickly back to its original position. Mr. Terry had a Kodak Brownie Box camera and had the presence of mind to take a snapshot at 1/25th second exposure. After about 10 minutes, the object began revolving with increased speed and began to move away. In 3 seconds it had disappeared in the north. The developed photo showed a definite circular object with details seen well at enlargement, according to those that have seen the print. The whereabouts of the print and the witness are not known at the moment and efforts made to track them down have so far been unsuccessful. (21)

At about 2.30 a.m. during February 1944, a Beaufort bomber flying at about 235 miles per hour at 4,500 feet over Bass Straight, gained a most unusual aerial companion. A "dark shadow" appeared along side the plane and kept pace with it, at a distance of only some 100 to 150 feet. The object appeared to have a flickering light and flame belching from its rear end. Only about 15 feet of the rear end was visible to the bomber crew, apparently due to "reflection of light from exhaust". The strange object stayed with the bomber for some 18 to 20 minutes, during which time all radio and direction finding instruments refused to function. It finally accelerated away from the plane, at approximately three times the speed of the bomber. Upon landing, the pilot reported the incident to his base superiors, but he claims he was only laughed at. (22)

During the immediate post war period, just before the Arnold sighting of 1947, several interesting reports occurred in Australia. During 1947, at about 2 in the morning, an enlisted man was on lines picket duty in Greta Army camp, near Maitland NSW. He described what happened in a letter to UFOIC:
"...I had just reached the end of my picket line which ended 100 yards opposite the main railway line when I noticed a light in the sky approaching from the west. As it drew near, I saw what looked like a silver dome shaped disc. Under the disc there was (sic) blue flames. It did not fly in a straight line. It was flying in a zig-zag line as it approached, leaving behind a faint yellow or gold trail.There was a solid cloud bank nearly overhead, stretching away to the east. As the UFO flew above this cloud I could see the glow from the flame in the cloud. Then all of a sudden, the clouds overhead were lit up. The light was so strong, I could see everything around me, even the trees on the other side of the railway line.... Then the light faded out. That was all I saw... I did not hear a sound from it." (23)

During the winter of 1947, a young woman with her son, were driving home in a Buick motor car to Newry from nearby Maffra (Victoria). In communications with the author, the witness described what befell her:

"It was dark early, and I was moving fast, due to indications of a storm. We rounded a corner, and there was a field of Maize on the right,... and this dazzling golden ball in front of me... All I saw was a golden glowing sphere on the road, or rather hovering inches above it... I was scared stiff, I could

not stop the car, wind buffeted the strong old car, and small gum tree branches and maize debri hit the windows and windscreen, some flying off again, but more sticking. It seemed like a whirlwind... I could not avoid collision... I could only look at the road below it, as it was blinding light. I could not see the whole of the sphere that close. At the point of impact, it seemed to roll to one side - the high embankment side - and vanish, behind the tall maize. The car went through, the wind ceased, all was peace." (24)

So, after the news of the "flying discs" particularly in the United States thrust the subject of unusual phenomena into worldwide prominence. Only hindsight has shown, that the phenomena has been with us long before then. Australia like many other countries has had a rich crop of UFO sightings long before the modern popularisation of the mystery. The UFO phenomena seems to be as old as man himself.

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(Editors Note: The following references apply to all four parts of this article serialised in the last four issues of the ACUFOS Journal).

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(23) UFOR (NSW) files - letter.

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A Brief Summary of an Analysis of the Temporal Distribution of an Italian Type-1 Cases Sample.

By Maurizio Verga (Italy)
(assisted by Keith Basterfield)

A study of the temporal distribution of a sample of UFO sightings can now seem "out of date" or, at least, out of place with the latest developments of research. However we must take note as it is of some importance before we proceed to look at "human" factors of the phenomena.

An analysis of the temporal distribution seems to cut a poor figure, i.e. to hold a neglibile importance on the plan of the research, understood as an attempt to explain (or interpret) the whole question. In fact, one will not be able to succeed to understand anything about the real nature of the phenomenon, by a study of this kind (analytical/statistical), applicable as it is only to particular aspects of the UFO manifestation, although I ask what is the means to be able to achieve such an aim (not withstanding innumerable attempts of disputable value, it has never been found and I am almost tempted to say that, perhaps, it doesn't exist.....except that in the fervid imagination of ufologists! Am I too pessimistic?)

Valid studies of analogic kind (including the fundamental aspects of the phenomenon and concerning also specific scientific doctrines) have been started, but, till now, for all some very interesting remarks, the situation doesn't seem to be improved on the plan of the global interpretation of the phenomenon.
My purpose in the study of temporal distributions of an Italian Type-1 cases sample, was two fold:-

(a) To make clear, eliminating some common causes, the characteristics of manifestation of the phenomenon,

(b) To supply sound data, that have a very scarce value if taken singly, but if they are associated with others (always coming from behavioural and manifestational parameters, the sole ones we have at our disposal, using them with the best care) and framed in a well-grounded context, they can be of use for theorizing quite satisfactorily the manifestational aspect of the phenomenon (what I call the "outward appearance", the only on that, if well-grounded, we will be able to know).

I emphasize that an analytical/statistical study has a very limited field of application in the UFO research, at present. It can be used only for those parameters called as "objective ones" by me i.e. not subjected to any kind of re-elaboration (at conscious or inconscious level) by the witness. These parameters are the temporal, the geographical and the social parameters. Included also are the ones related to the more physical aspect of the phenomenon, i.e. data about traces, animal reactions and <u>certain</u> kinds of physical effects on the witness. When we make ourselves acquainted with the real processes of perception of the phenomenon and of verbal transmissions of the observation (i.e. knowing as the witness 'sees' the UFO as he relates it to us), we will be able to appraise and to consider in the right way the data coming from the descriptive parameters of the sighting. Only at that time, we will be really able to carry out a sound analytical-statistical study....provided that one recognizes the validity of it.

Let's close this very brief "introduction" and pass to the subject of these notes. In the ambit of my study of the Italian Type-1 sightings (gathered in a catalogue called ITACAT), I have developed a long detailed analysis, with relative commentary, about the temporal distributions of such a sample (1). This sample consisted of some 360 Type-1 cases (Vallee classification). Some categories of "special phenomena" were eliminated such as cases with photographic documentation, contactee cases, CE3 of 'E' & 'F' (and part of 'D') kind under the HUMCAT classification, and highly doubtful or false cases. Inside the sample, there were 3.3% of quite doubtful entries and 7.2% of cases having uncertain Type-1 classification. The sources constituted 49.3% first-hand investigation reports, 40.9% of journalistic reports and 9.9% of direct testimonies. So high a percentage of press reports (however explainable in the Italian context) doesn't help, but then is the advantage that a large part of the "objective parameters" (and more than any other the temporal ones) hardly

ever are changed by journalists, the opposite of what happens for the descriptive parameters. Furthermore, "for testing" my results, I have organized a catalogue of about 80 selected medium-high strangeness Type-1 reports (2)
The whole analysis has been developed essentially about the four fundamental kinds of temporal distribution: by year, by month, by day and by hour. Afterwards, several other specific analysis have been carried out for each of them. what I present here is only a summary of the conclusions I have arrived at. I will not show either graphs or tables, since what is really important for me, are the global results, the conclusions (i.e. interpretation of the data) and not the single results (knowing that X UFOs have been signalled on Saturday or that Y ones have been reported in December is completely valueless).
Here is a brief summary of part of my conclusions.

ANNUAL DISTRIBUTION.

This kind of distribution has limited value only since it isn't able to display, within acceptable bounds, the real quantitative concentration of the phenomenon during the years. Considering my distribution as an useful means to show the disposition of the sample during the years. I can say that 75.6% of the sightings happened in the seventies, with maximum in 1978. Another year with several Type-1 cases was 1954. In both, gigantic UFO waves took place in Italy. The distribution by year isn't predestined to the attainment of other purposes, since one isn't able to formulate any hypotheses, on well-grounded bases in connection with its general trend, for instance for explaining the presence of periods of intense UFO activity or of absence of the same.

MONTHLY DISTRIBUTION.

The monthly distribution of a national sample (as well as of an international one, even though more complexly) suffers the presence of waves in determinant manner. In fact, the distribution depends on them, since their periods of apex contribute remarkably to increase the "quantitative levels" of certain months. However, it isn't a real "influence", in that the typical manifestation of the waves make already part of the complex of manifestation in the UFO phenomenon. The analysis of this kind of frequency distribution must be considered in the context of the study about UFO waves.
According to my sample:

1) The second six-months of the year have twice the number of sightings as the first ones (maximum in December)
2) There are significant differences among the frequencies of the distribution (according to chi-square test). The Type-1 phenomena doesn't manifest itself homogeneously during the year, being inclined to gather in certain months (as it happens, in macroscopic way, during the waves). Autumn is the season with the greatest number of sightings. The two big Italian waves taken place just in such months.
3) The monthly distribution doesn't change if I consider the cases in function of the zone (North-Centre-South-Insular) where they happened.

DAILY DISTRIBUTION.

The distribution has a horizontal trend (there aren't significant differences among the frequencies): the phenomenon doesn't seem to depend on a specific witness factor that may be found during the week. The quantitative ratio between sightings which happened in night hours and those during the day is constant during the week, as well as during every single day of the week. As regards the months with a remarkable number of cases, the pertinent daily distributions vary fairly sensibly from a month to another; therefore the phenomenon changes its daily distribution during the year, characterizing it by accenuated peaks (typical only for one or, some times, two months). These variations simply depending on contingencies. The daily distribution of the Type-1 samples of the two Italian big waves don't show significant differences between them, i.e. such modality of manifestation of the phenomenon has been almost equal during the two waves, on the opposite of other merely qualitative ones. As to the whole available sample, the phenomenon keeps

unaltered its display during the days of the week also in the wave-periods.

TIME DISTRIBUTION.

The quantitative ratio between sightings which happened in night hours and those during the day is about 4 to 1. The phenomenon shows itself essentially during the night. Between 2100 and 0100 (a period where there are all the peaks of the distribution) about 40% of all sightings have taken place there. There is a rise around 0200-0300. The Type-1 phenomena, occuring during the waves have a different ratio between "night" and "day".
1 to 1 for 1954, 3 to 1 for 1978. The first is in clean contrast with the famous Dr. Vallee's conclusions about time distribution of 1954 landings. There could be two possible causes (even though I don't believe much in them) the international character of Vallee's sample (coming from different socio-cultural contextes, on the opposite of mine, coming from a single one) and the big quantitative difference between them (I have only about 40 cases for 1954).
The quantity of cases happening in night hours increases during summer and spring: this could be explained by saying that people remain out till later in the night, so there are better possibilities for them observing an unusual aerial phenomenon (but we must always assume by supposition (probably absurd) that UFOs and witnesses are independent between them). However, there is a contradiction in fact in autumn and winter there are more night hours than day ones, so there will have to be more night sightings in such seasons, since the phenomenon is so typically nocturnal. Perhaps all this means, there could be a link between reported cases and quantity of potential witnesses.
Among the hypothesis I have proposed in my paper for explaining the very high number of night sightings, I would like to present here, in particular one of them.
By night (i.e. in bad or almost non-existent conditions of visibility) visual perception can be subjected to a wide range of misinterpretations, that could be wished (or deliberately exploited) by the hypothetical intelligence standing behind the whole phenomenon, perhaps in order to establish a special psychological state in the witness (who, in the darkness is already subjected to some "internal psychic solocitations", as fear, anxiety, dismay, etc.....) for the ultimate purpose of making his manipulation or his conditioning possible. Furthermore, for the restricted number of people circulating by night, the phenomenon (showing itself just in those hours) has already performed a sort of "selection" on the whole population, perhaps in search of fellows particularly suitable for receiving the "UFO" message, peculiar to type-1 experiences. So, I don't think that the phenomenon tends to avoid the witness presence, because there are few people able to see it, by night. I think that this is part of a 'plan' of its or its own nature, for the sake of showing itself to certain witnesses by certain conditions.

In conclusion, I wish to say again that such a study has a very secondary value in the sphere of the UFO research. Most times, it is able to supply some data we must call "simple curiosity", but, in certain cases, it is able to give us some quite interesting information or indications that can be inserted in other research activities directed to the study of the descriptive characteristics of the phenomenon, as well as the possible links being between the phenomenon and the witness (both are certainly some of the most interesting aspects of the whole problem). We could manage to know or to understand the processes used by the phenomenon for showing itself to the observers and, consequently, to theorize satisfactorily its (inferred) essence. If the parameters were false, we will not realize this, so we will be able to flatter ourselves to have resolved or, at least, to have known a mystery as great as it is impossible, a mystery, maybe drawing foundation from us. And this is what counts. Working on these behavioural manifestational parameters (obviously when we will have resolved the problem connected with the witness perception.)

Notes:
(1) "Un'analisi della distribuzione temporale di un campione di osservazion italiane di Tipo-1" ("An analysis of the temporal distribution of an Italian Type-1 sightings sample" - in Italian language) 32 page paper, October 1980.

(2) I have used the coefficient of strangeness proposed by V.J. Ballester-Olmos and M. Guasp. Personal communication April 1980. See also: "Standards en la evaluacion de los informes OVNI" by the same authors, on 'STENDEK' Vol. XI no. 39 June 1980, pp25-28.

(Mr. Verga says his English is not too good so I have assisted him by re-writing portions not grammatically correct but have left most of the text as is. His English is far better than my Italian - Keith Basterfield.)

Quote from Robert Nesta Marley (6-4-1945 to 11-5-1981).

"So, you think you have found the Solution - But it is just another Illusion"

Subject Notes

by Holly I. Goriss.

Warning! If you, dear reader assume that this is going to be one of those highly-technical, jargon-filled articles that usually plaster the pages of this publication, think again. This little article is not a brilliant scientific dissertation. It is not a highly researched piece of new data. What it is, is a reminder to you researchers of who you are.

I'm not sure that the majority of you consider you are working in a specialized field; that is, that the studying of the UFO phenomenon is a specialized field. Well, as the author R.A.Heinlein once wrote, "A human being should be able to change a diaper, plan an invasion, butcher a hog, conn a ship, design a building, write a sonnet, balance accounts, build a wall, set a bone, comfort the dying, take orders, give orders, co-operate, act alone, solve equations, analyze a new problem, pitch manure, program a computer, cook a tasty meal, fight efficiently, die gallantly. Specialization is for insects."

Now, many of you are wondering about the relevance of this statement. With the number of fields of inquiry (astronomy, physics, psychology, to name but a few) associated with the UFO phenomena, and as none of us can know everything about all of them, there is absolutely no room for the "I know all" "Ivory Tower" mentality in UFO research. Just because a person may be "expert" or "specialize" in a certain academic field, that person is by no means automatically an "expert" or "specialist" in all other fields as well. In UFO research most of us have to become R.A. Heinlein-type "human beings" being able to career a lot of fields, but realizing we cannot know all there is to know about these fields.

And now, a word to any of you researchers out there who may be studying the present mass of UFO data with an eye to writing realuminous articles on your interpretation of the aformentioned data - beware. To quote R.A. Heinlein again: "Beware of the "Black Swan" fallacy. Deductive logic is tautological; there is no way to get a new truth out of it and it manipulates false statements as readily as true ones. If you fail to remember this, it can trip you - with perfect logic. The designers of the earliest computers called this the "Giga Law ", that is, "Garbage in, garbage out". Inductive logic is much more difficult - but can produce new truths." If we add up all the solid UFO data amassed over the years by reputable researchers, we find we are still (to coin a phrase), groping around in the dark. So let's stop wasting time and energy theorizing on the UFO subject and work towards improving the quality and quantity of the basic data. Then watch what develops.

It is interesting to note that the majority of UFO researchers have never seen a UFO themselves. In one sense this is good as it gives an impartial position from which to judge the merits of particular UFO cases. In another sense, considering the large amount of UFO literature these people can get their hands on, it is quite possible for them to inadvertantly affect the data at the very beginning (their impression on the witness, or the minute

misinterpretations of witness statements for example).
Of course we can take this all to the horrific extreme with the sinario of the "know-all", "holier-than-thou" attitude of the researcher who considers witnesses to be uneducated peasants (this is something we all have to guard against).

The main thing to remember (other than keeping a tight leash on the ego), is that it is the witness who actually saw the UFO.

Now that I have thoroughly bored you all, (I can imagine you all reading this saying to yourselves "This doesn't apply to me" To which I answer "Are you quite sure?") I will leave you with this thought from author A. Blach: "Booker's Law: An ounce of application is worth a ton of abstraction."

Eeppp!: UFOs and Synchronistic Events

by Mark Moravec.

"When I pray, coincidences happen: when I don't, they don't."
-Archbishop William Temple.

Prepare to enter the murky world of synchronicity. A world where paranoia and irrationality are ready to engulf the unwary investigator. Synchronicity, a term coined by Jung, refers to "meaningful coincidences". In the more complex UFO cases there sometimes occur apparent coincidences which can be startling to percipient and investigator alike. In this paper, I will look at some case studies involving UFOs and synchronistic events, and explore the possible significance of these occurances.

The first case example involves Dr. Andrija Puharich, an electronics engineer, parapsychologist and UFO contactee. Over the years, Puharich has been associated with several famous psychics including Brazilian psychic surgeon Arigo and spoon-bender Uri Geller. It was in the latter's biography that Puharich first announced that he and Geller were in alleged communication with extraterrestrial entities. After splitting with Geller in 1974 due to personality conflicts, Puharich re-initiated his "cosmic connection" through other psychics acting as channels for the alleged extraterrestrial communicators. The story of these more recent communications has been recorded by Holroyd (1979). A number of synchronistic events occured and were, in fact, interpreted by those involved as constituting supportive evidence of the objective reality of the extraterrestrial intelligences. For example:

(1) When the group began to experience "technological difficulties" in the communication sessions, the "Management" (as the extraterrestrials were sometimes referred to) indicated that communications would improve if they were held under conditions of electromagnetic shielding. The following day, Puharich received a call from a company that was going bankrupt and wanted to dispose of a Faraday cage cheaply and quickly. The group bought it and held improved communications inside the cage. (The Management intimated in a susequent communication that this was not merely a fortunate coincidence.)

(2) When Holroyd was in America staying with a friend, he learned that Sir John Whitmore, whom he had previously met in England at a parapsychology conference, resided just across the river. Holroyd decided to pay a social visit and this was when he first learned of Whitmore's involvement in the Puharich communications. Two days before Holroyd's visit, Whitmore and Puharich were told in a communication: "There will be those that will come to you this weekend that will be of benefit. There will be a time when they will walk away moving their heads back and forth and will not understand. But then they will sit and they will think and they will have an experience and they will begin to understand. And then they will work with you." Holroyd was, in fact, the only person to visit Ossining that weekend who would later become involved in the work. Additionally, he experienced a poltergeist type of event not long after having received the first parcel of specimen communications from Whitmore and at a time when Holroyd was debating whether or not to undertake the book.

(3) At one stage, Phyllis, the medium, was encountering "opposition entities" when she went into trance. Puharich complimented Phyllis pn her bravery in handling this apparently dangerous situation and added that neither Lyall Watson nor "Bobby" (two others who had been involved in some of the communications sessions) would have had what it took to do that. Ten minutes later, Phyllis's daughter called from Florida and said that some poltergeist-type phenomena had just occured in the house. For example, Watson's book, "Super-nature", had jumped out of the bookcase and into the middle of the room. (The Management explained that it was due to "the anger and the frustration of those that are opposing.")

(4) One of the more bizzare pursuits of the Ossining group was their Middle East peace junkets whereby the group's meditations supposedly averted war. At one remote Israeli village they attended a festival. Only to be surprised by one item in the entertainment which was rife with symbolism uniquely salient to the Puharich group. Puharich had written a book about the "Sacred Mushroom." His group was in communication with the "Nine Principles and Forces" and each group member was "surrounded" by three of these beings. Their communications were aided by the use of umbrellas, or "mushrooms", as they were referred to in the communications. And now up there on the stage they were looking at a painted screen showing nine slant-eyed and unearthly-looking beings, arranged in groups of three, and above which were illustrated mushrooms of the "Sacred Mushroom" type. And to cap it off, nine children danced out from behind the screen carrying umbrellas! Once again, the Management took credit for "preparing" the event.

My second example concerns the strange case of Stella Lansing which was extensively investigated over several years by psychiatrist Berthold Schwarz (1972, 1974, 1975). Stella Lansing has sighted, tape-recorded and photographed many puzzling, UFO-related phenomena. Her films show clock-like UFO patterns, "craft", entities and other anomalous images reminiscent of the Ted Serios "thoughtographs". Some of her UFO sightings have been corrobrated by other witnesses, including the investigator. Several seemingly synchronistic events have occurred:

(1) On the night of 15 April 1971, Mrs. Lansing, a lady friend and Dr. Schwarz drove to an isolated rural area. Within minutes, they saw and filmed two pulsating, white-yellow-orange discs which merged into one, separated again and noislessly glided away. Schwarz's cassette recorder suddenly failed to operate at this time, despite new and recently checked batteries. Immediate replacement with a second set of similar mercury batteries was of no value. However, the taperecorder worked well the next morning. While Mrs. Lansing and Dr. Schwarz were filmong the strange lights, a large, noisy car seemed to appear out of nowhere and apparently signal the UFO by flickering headlights. The car then speedily left the scene.

(2) On the evening of 3 January, 1973, Mrs. Lansing took some film of a television programme. After processing, she was shocked to find the film had anomalous images superimposing or replacing that which had been filmed. On one frame there was an image of a bearded cowled monk-like figure with a death-agony expression. The previous night, Dr. Schwarz had had a horrible "presumtive telepathic death Dream" which involved the imagined death of a former teacher and a man with a Spanish name (the monk?). Immediately after dictating the notes on Mrs. Lansing's monk picture and his dream, Schwarz turned on the radio and heard the then breaking news of former President L. B. Johnson's death. (Interestingly, Mrs. Lansing later obtained film of clocklike UFO images when she filmed President Johnson's funeral on T.V.)

(3) On January 30, Mrs. Schwarz received a telephone call with the message that her father was in a critical condition. While trying to decide between booking a flight out right away, or sitting tight, she and Mrs. Lansing (who had arrived the previous day) were startled by an extra large coffee cup and saucer which had crashed to the floor. One of the saucer fragments pointed towards the word "Dad" inscribed on the unbroken cup. Everyone was shocked. Mrs. Schwarz decided to leave at once. Her father had died that afternoon. That same morning,

Dr. Schwarz had received a rare letter from Dr. R. Leo Sprinkle in which he commented on the Lansing case.

(4) On 21 September, 1973, Stella Lansing and Dr. Schwarz visited a photographic laboratory where Mrs. Lansing made some audio-videotapes of known objects. When played back on the T.V. screen, the tapes showed a herringbone pattern never previously noted on this equipment. Control filming of the same scenery by Schwarz failed to produce the pattern. The same herringbone pattern was later discovered on film taken by Mrs. Lansing on 19 September. An additional coincidence was that Schwarz was very familiar with the herringbone pattern since for years he had used a similar pattern in studies of epilepsy.

And to complete our catalogue of the weird and magical, there is the incident which befell Jerome Clark during a radio interview on the American "Big Bird" creature sighting. Comparing Big Bird with the "Mothman" reports of ten years earlier, Clark Stated: "Very definite similarity. Now, John Keel, of course, is the man who did the research on Mothman. Keel claimed that there is a connection between these sightings and UFOs. If there's any such connection with the Big Bird, I was unable to prove it..." (Clark and Coleman, 1978, p.194). At the time of the interview, nothing out of the ordinary was heard at either end of the telephone link. However, on the tape, immediately after the word "sightings" in the third sentence, there was a loud, unmistakeable and very startling "EEPPP!" sound - precisely the sound Mothman reputedly made.

What do these events mean? Are they simply coincidences? Do they imply paranormal effects? Is the "UFO Intelligence" manifesting in some bizzare and covert way?

Let us first look at the mutterings of synchronicity. Carl Jung conceived of meaningful coincidences as indicative of an acausal ordering principle in nature. Extrasensory perception and synchronistic events are conscious manifestations of the hypothesised collective unconscious, which is universal and independent of time and space. However, as I have pointed out elsewhere (Moravec, 1980), the collective unconscious is itself an unproven hypothesis, and only succeeds in "explaining" one unknown in terms of another.

More recently, the nature of coincidence has been re-examined by a group of British researchers (Hardy, Harvie and Koestler, 1975). They conducted a mass experiment in telepathy in which subjects were required to re-draw targets which they had (hopefully) telepathically perceived. There was an insignificant number of "direct hits" - but in the same sessions there occurred "coincident thoughts" which had nothing to do with the targets. As a control test for spontaneious telepathy, the experimenters randomly matched target drawings and subject drawings made in response to other targets, only to find that a similar number of coincident thoughts occurred in the control series. Yet the odds were 100 to 1 against these results having occurred by chance.

Subsequently, Harvie matched random numbers from random number tables with random numbers generated by computer. Once again an unexpected result was obtained - a significantly smaller number of digits were identical when matched than would be expected by chance. (There was a negative deviation of 211 in the sequence of 49,600 digits; giving p=.0008.) Errors in scoring and abberations in the random number tables appeared to be ruled out. This leaves the hypothesis of paranormal causation, or non-randomness of the target digits due to the presence of subtle and unsuspected patterns in the order in which the digits occur (i.e. the synchronicity factor). Harvie leans towards the latter hypothesis. If the results of non-randomness are due to "synchronicity", then this casts doubt on the validity of parapsychology's quantitive experimental evidence, not to mention the statistical findings of science generally. Obviously, we could do with some replications of the Hardy-Harvie experiments.

Koestler postulates the existence of an "Integrative Tendency" in nature: complimentary to the tendency towards entropy. The phenomena of parapsychology would then appear as the highest manifestation of this integrative Tendency. As support for this idea, Koestler cites Stewart Kaufman's studies of the behaviour of computer-simulated, randomly-constructed "nets" of binary (on/off) elements.

Nets containing 15-2,000 elements (and thus having $2^{15-2,000}$ possible states) unexpectedly cycled through a very small number of states despite an arbitrarily chosen initial state. Furthermore, despite arbitrarily reversing one element (from on to off or vice versa) as the system cycled through successive states, the system returned to the cycle of states from which it had been disturbed in 90 percent of the cases. According to Kauffman, if a living thing is a richly connected net of chemical reactions, then the behaviour of the simulated nets displays the stability characteristic of, and necessary for, life.

In Vaughan's (1975) view, psi and synchronicity are indistinguishable at the basic level - synchronicity is thus the basic particle of psi. As psi experiments become more qualitative, there is less synchronistic effect and a greater role for psi. Each human being interacts with his environment on a psi-synchronicity level that distorts so-called random chance. Vaughan further implies some kind of cosmic design: an organising life force that uses psi to activate its plans.

Obviously, if there is such a thing as an "integrative tendency" or an acausal connecting principle which is an integral part of nature, then we have a ready explanation for the coincident events which occurred in the Puharich. Lansing and Clark cases. Perhaps, through some unknown manipulation of the "integrative tendency", the UFO event orders previously random events. However, the operative word is "if".

An alternative hypothesis to synchronicity is that "meaningful" coincidences are caused by psi processes. Jule Eisenbud (1975, p.61), of "thoughtography" fame, cautions against placing theoretical limitations on psi abilities:"...there would be nothing in any of the types of events put down as synchronistic that would be beyond accomplishment by the most innocent looking observer or happenstance bystander. At the most he would be doing unconsciously, and with no manifest effort at all, what a movie director goes to great pains to do on a conscious level, that is, deploying props, natural surroundings and events, and the wide capabilities of "central casting", to achieve any desired effect." Rex Stanford has suggested (Vaughan, 1975) that people continually scan their environments by ESP, and unconsciously use this information to bring about coincidences, both good and bad, depending on their psychological motivation. He terms this action a Psi-Meditated Instrumental Response (PMIR).

In the UFO context, there is ample precedent for the occurrence of paranormal events in close encounter UFO cases (see Moravec, 1979). It appears, that in cases we have been discussing, a telepathic or psi link may occur between investigator and percipient. A matrix of psi experiences may be set up in the entire system of people involved, drawing on material especially salient to the participants.

In the case examples presented earlier, at least some of the incidents can be explained as due to psi processes. In the Puharich case, the Faraday cage episode, the prediction of Holroyd's involvement with the group, and the psychokinetically-active bookshelf all suggest the operation of the participants' psi processes. The symbol-laden encounter at the isolated village in Israel may be an instance of the PMIR action postulated by Stanford - where the group unconsciously selected a town and festival which would be relevant to them. Or it could just have been a coincidence made meaningful by a Rorschach-like projection of current preoccupations. In the Lansing case, the cassette recorder failure, the anomalous film images, and the flying cup and saucer may all have been psychokinetic effects unconsciously triggered off by the participants. It should be noted that in both the Puharich and Lansing cases there occurred paranormal events in addition to the outlined "coincidences". Finally, in the Clark episode, the Mothman-sounding noise may have been a coincidental mechanical error (after all, how many interviews would Clark have given where no unexpected sound effects occurred?) or a psychokinetic audio imprint analagous to the so-called "paranormal voice" recordings. If we accept the psi hypothesis, then the Hardy-Harvie experimental results must be either spurious or due to a psi effect, probably involving the experimenters.

The role of coincidence in both UFO and everyday events is probably underestimated After all, probability theory predicts that randomly spaced events are more likely to concentrate in apparent clusters than to occur in even intervals. We tend to pay more selective attention to those events which do coincide than those that do not. Also, those events which are more salient to us usually have the most subjective impact. And, of course, one of the basic findings of perception is that our minds tend to create patterns out of random elements.

There may also be dangers in a bliend belief in "synchronicity". It is possible that a person who has just undergone a traumatic, close encounter UFO experience is more prone to confuse coincidence with planned conspiracy, reality with fantasy. (Did someone just say "MIB"?) If the percipient's UFO experience is truly unsettling and disturbing, then perhaps in some cases "synchronistic" events are explicable in terms of psychopathology. Furthermore, if we unwarily accept the views of Jung and Vaughan that synchronistic events are outside the sphere of human causation, we are projecting our own responsibilities onto an external scapegoat, just as primitive man blamed events on magical objects or spirits and demons. Hence the seductiveness of synchronicity.

In conclusion, several items stand out. Firstly, we probably underestimate the role of coincidence in everyday life. We feel more comfortable when things seem to be planned out for us. Secondly, since psi processes do appear to operate in more complex UFO cases, it seems reasonable to attempt to extend this explanation to some apparent "synchronistic" events. We can do this successfully by utilising Rex Stanford's idea of an unconscious psi-meditated instrumental response. If, as Vaughan suggests, synchronicity and psi are indistinguishable at the basic level, then there is no need to introduce the mystifying hypothesis of synchronicity. And on purely ideological grounds, the synchronicity hypothesis has the disadvantage, indeed danger, of projecting away our responsibilities. The most reasonable conclusion is that "synchronistic events" are actually a combination of (1) random coincidences, and (2) paranormal events.

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(Continued from page 2 - Transitions by W. C. Chalker).

WILLIAM E. MOSER, F.R.A.S. - September 17th 1907 - July 8th, 1981)

Bill Moser, in his life, undertook many diverse activities. He was an accountant, astronomer, J.P., and speaker of six languages to name but a few. His Hurlstone Park address became the centre of his prolific worldwide correspondence, when he acted as secretary for the UFO Investigation Centre (UFOIC) from about 1963 to 1974. With the changes in personel and group address, that followed, Bill continued to channel the group correspondence that came through his residence. It was a measure of his activity, to see the large number of books and magazines that quoted him as a source or contact. In the UFOIC Newsletter issues No. 37, 38, & 39, two of his primary interests came together in a major serialised article written by him, namely "Astronomers and UFOs".
As a past president of the British Astronomical Association and UFO group sevretary, Bill, in a way, represented the common interest held by many astronomers in the UFO subject. A highlight of his dual association came with the visit to Australia, in 1973, by the well known astronomer and UFO authority Dr. J. Allen Hynek. Bill had a big hand to play in the organisation of that visit.
My association with Bill goes back more than a decade, when, as an independent researcher and APRO investigator for the north coast and New England areas of NSW, it was partially through Bill, that my initial rapport with UFOIC began. Now, a decade later, the group has changed. Considerably, however, none of us have forgotten the debt we owe to people like Bill Moser. He will be missed. Our sincere sympathies go to his family.

Epilogue: I was recently infoemed that Hall Robb of Western Australia, who some of you may know, passed away. UFO Research (NSW) records its debt to Mr. Robb, since he was kind enough to donate his complete collection of all the published UFOIC newsletters to us a few years ago. Our sincere sympathies go to his family.

ACUFOS Bibliography Service

by John Prytz.

Part 1 - The Condon Study and Report - Journal Articles

Compiler's Note: The University of Colorado (Condon) UFO study and report has proved to be one of the most important and controversial chapters ever in the history of ufology. Referenced below are some of the contemporary journal articles from that period.

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3) Binder, Otto O. - "11 Scientists Prove UFOs Are Real!" - Saga, May 1969 - p.34-37, 58-60, 62.
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5) Boffey, Philip M. - "UFO Study: Condon Group Finds No Evidence of Visits From Outer Space" - Science, 17 January 1969 - p.260-262.
6) "Condon to Head UFO Study" - Science, 14 October 1966.
7) Cote, Alfred J. - "How Colorado Classes UFOs" - Industrial Research August 1968 - p.27-28.
8) Cote, Alfred J. - "UFO Study Credibility Cloud?" - Industrial Research, June 1968 - p.26-28.
9) Fuller, John G. - "Flying Saucer Fiasco" - Look, 14 May 1968 - p.58,60-63.
10) Hynek, J. Allen - "The Condon Report and UFOs" - Bulletin of the Atomic Scientists, April 1969 - p.39-42.

11) Hooven, Frederick J. - "UFOs and the Evidence" - Saturday Review, 29 March 1969 - p.16-17, 62.
12) "Libel Suit May Develop from UFO Hassle" - Scientific Research, 13 May 1968 - p.11.
13) "Lost Cause: Condon Report" - Nation, 27 January 1969 - p.100.
14) Mallan, Lloyd - "The Condon Report: Fact of Fiction?" - Science & Mechanics, May 1969 - p.38-40, 86, 88, 90.
15) "Saucers' End" - Time (American Edition), 17 January 1969 - p.44-45.
16) "Shooting Down the UFOs: Condon Report" - Newsweek (American edition) 20 January 1969 - p.54.
17) "UFO Report Delayed" - Industrial Research, January 1968 - p.18.
18) "UFO-Watcher Watcher" - Newsweek (American Edition), 20 March 1967 - p.111.
19) "Flying Saucers, Not Real But - " - U.S. News and World Report, 20 January 1969 - p.6.
20) Condon, Edward U. - "UFOs I Have Loved and Lost" - Bulletin of the Atomic Scientists, December 1969 - p.6-8.

Part 2 - UFOs - Fiction (of and about) and Novelty Items.

Compiler's Note: UFOs are not always "Serious Business" despite the title of the best selling book by Frank Edwards. Amid the "seriousness" that ufologists devote to their day-in, day-out pursuit of the UFO, one can find some lighter relief, without escaping from the subject matter. Here is a selection of UFO medicine for the harried ufologist.

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2) Columbia Pictures Industries Inc. - Close Encounters of the Third Kind, (Souvenir booklet) - Encounter Enterprises, In, N.Y. - 1977.
3) Columbia Pictures Industries Inc. - Close Encounters of the Third Kind Fotonovel - Sphere, London - 1978.
4) Farris, Joseph - UFO - Ho Ho! Cartoons for Flying Saucer Lovers - Popular Library, N.Y. - 1968.
5) Gerani, Gary (Editor) - Close Encounters of the Third Kind: Postcard Book - Prime Press, N.Y. - 1978.
6) Harbinson, W.A. - Genesis - Corgi, London - 1980.
7) Leonard, George H. - Alien - Playbpy Press, Chicago - 1977.
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9) Rowley, Chris (Editor) - Close Encounters of The Third Kind - Star Bo ks, London - 1978.
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*Regarding disappearing satellites.

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