

UFOs 1947 - 1987:

THE 40-YEAR SEARCH FOR AN EXPLANATION

compiled by Hilary Evans, with John Spencer, for BUFORA.

To mark four decades of sightings, investigations, methodology and attempts at explanation, the British UFO Research Association (BUFORA), has undertaken this ambitious survey of the subject, creating a unique, international, 'state-of-the-art' reference work that will have few rivals.

Over 40 of the world's leading ufologists have come together in "a co-operative enterprise of historic importance", to review what has and what has not been achieved in their specialities since Kenneth Arnold's sighting of nine UFOs

over Washington State's Cascade Mountains on 24 June 1947, which launched the term "flying saucers" into the world's receptive imagination.

The field of study - indicated by the partial list of contents below - covers psychology, sociology, physics, aviation science, folklore & mythology, parapsychology, history, philosophy and many other disciplines. Many more papers have been promised. There are references to each article, brief biographies of the contributors, a great many illustrations, a comprehensive bibliography, section introductions, and a list of organisations.

◆ UFOs throughout history Michel Bougard. ◆ Before the Flying Saucers came Nigel Watson ◆ The ghost rockets Anders Liljegren & Clas Svahn ◆ The Maury Island caper John A. Keel ◆ 13 UFO case histories Kim Hansen ◆ UFOs as related to the African tribal system Cynthia Hind ◆ UFOs in Latin America Willy Smith ◆ UFO Occupants Peter Hough ◆ UFO crash-retrievals Leonard Stringfield ◆ Saucerful of secrets Andy Roberts ◆ UFO statistics Claude Maugé ◆ Defining the UFO Richard Haines ◆ Investigating the UFO V.J. Ballester Olmos ◆ UFO effects upon people James McCampbell ◆ Radar and the UFO Martin L. Shough ◆ Assessing the witness Alex Keul & Ken Phillips ◆ The role of the computer John Spencer, Maurizio Verga & Jacques Vallée ◆ The paradox of UFO design Jenny Randles ◆ The UFO propulsionists Ken Behrendt ◆ Ambiguity in UFO behaviour Robert Girard ◆ The ET hypothesis John Prytz ◆ British spooklights David Clarke & Granville Oldroyd ◆ UFOs as natural phenomena Chris Rutkowski ◆ UFOs and concepts of reality Jenny Randles ◆ Alternative hypotheses Dennis Stacy ◆ UFOs and scientists Ron Westrum ◆ The day the Flying Saucers invaded the cinema Nigel Watson ◆ UFOs and the public John Spencer ◆ Conspiracy and cover-up Hilary Evans ◆ UFOs as psychological and parapsychological phenomena Mark Moravec ◆ The psycho-physical nature of UFO reality: a speculative framework Jacques Vallée ◆ UFOs as social and cultural phenomena Hilary Evans ◆ Levels of mystification John Rimmer ◆ The case for scepticism Michel Monnerie ◆ The case against scepticism Willy Smith ◆ UFOs as folklore Bertrand Méheust.

UFOs 1947 - 1987 has been compiled and edited by Hilary Evans - widely-respected author of the ground-breaking *Visions & Apparitions & Alien Visitors (1984)* - aided by John Spencer. Both are members of BUFORA's council.

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The above blurb is for an exciting new book to be published by Fortean Times' own book publishing venture Fortean Times. It is due to be published at the end of July. Readers wishing to place a pre-publication order should write to Fortean Times, 1 Shoebury Road, East Ham, London E6 2AQ. After the end of July it will be available via BUFORA and the usual UFO book dealers.

BUFORA also have another book due for publication, but not until February 1988. This will be a major venture with simultaneous paperback and hardback publication in many countries with mega-media promotion also. It is to be titled 'From Flying Saucers To UFO's' under the editorship of John Spencer & Hilary Evans and will feature, as does the above, articles from the worlds leading UFO writers and researchers covering all aspects of the UFO enigma. More news about this book as we get it.

UFO BRIGANTIA MAY/AUG 87



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W. Y. U. F. O. R. G.

WYUFORG is a small group of active Ufologists which has been in existence since 1983 in it's present form. The group is a member of BUFORA, NUFON and Hilary Evans' BOLIDE project.

WYUFORG, whilst taking a sceptical viewpoint, holds no fixed ideas as to the content and origin of the UFO phenomenon, believing it to comprise of both subjective and objective facets, and work on the lines of evidence oriented research as opposed to belief oriented research.

The groups aims are to collect, collate and investigate all UFO and UFO related phenomena, both past and present, from our area, with the intention of making this information available to any interested party, either directly or via our or other group's journals.

We are also interested in and encourage communication with other researchers, whether individuals or groups, both in this country and overseas.

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EDITORIAL

It's anniversary time - get the cake and candles out! It's forty years since Kenneth Arnold started the world off on what could very well be the biggest wild goose chase since the search for the meaning of life, and in retrospect may appear to 21st century historians as funnier than the Monty Python version of that very epic. Hundreds of thousands of pounds and man hours have been spent in what has so far been a largely fruitless search to determine the origin of UFO'S. What have we *really* learned in forty years.

Not a lot it seems. We know that a great deal of people have misidentified everything from Aircraft to Zond 4 for UFO's. We know there are more than a few liars, hoaxers and wild exaggerators about, even amongst Ufologists, not all of whom are out of the woodwork yet.

We *still* don't know if the few UFO's which remain unidentifiable originate from Zeta Reticula, the 4th Dimension or any one of a hundred other bizarre origins which have been attributed to them. Quite possibly many of them have prosaic origins as when many 'classic' cases are reappraised or taken up by sceptics they often collapse. (The best evidence for the existence of UFO's seems to be in the persistent, multi-witnessed, highly localised spooklight/earthlight area and the ball lightning/UAP interface). Likewise, despite there being a whole industry of writers, hack or otherwise (and how many Ufologists have read the sceptics such as Klass, Schaeffer, Oberg etc?), devoted to trying to get us to believe that we are being visited by extraterrestrials and ultradimensionals, there is *still* no proof whatsoever that this is taking place. The ETH is *still*, despite this lack of proof, and perhaps because of it, the most adhered to theory amongst Ufologists the public and the media and let's face it, how many people really want it to appear any other way?

The UFO field is in disarray and disagreement. After a period of relative sanity, books and magazines are again being produced alleging crash/retrievals, abduction by extraterrestrial aliens and other claims. The USA UFO research scene seems dominated by an obsession for getting government files about UFO involvement. Magazines and journals which look at the subject critically can barely survive and Ufologists in some quarters will not accept others commenting on 'their' cases and witnesses (talk about Freedom of Information Acts!).

New theories, such as Earthlights, which, whatever its ultimate relationship to the UFO enigma, have at least been tested in the laboratory and the field and seem to have more relevance than most theories, are totally ignored by most of the UFO literature and researchers, as a result of which the subject and study

UFOs & THE PARANORMAL

By David Clarke

"A large part of the available UFO literature is closely linked with mysticism and the metaphysical. It deals with subjects like mental telepathy, automatic writing and invisible entities, as well as phenomena like poltergeist manifestations and possession.... Many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena which has long been known to theologians and parapsychologists".

Lynn E. Catoe, 'UFO's and

Related Subjects: An Annotated Bibliography' (1969)

A pleasing sign of the maturity and advancement of serious Ufology in Britain today is the present integration of ideas and pooling of knowledge between researchers from all areas of the paranormal field. Ufology has advanced in leaps and bounds since the naive days of the 1950's, when much space was wasted on futile theories about life on Mars and Venus and on the claims of fraudulent contactees.

Few who have studied the UFO phenomenon in any depth, and who have interviewed witnesses and become involved in the wild-goose chases which the reflective subject produces, remain unconvinced of the connection between UFO's and other aspects of the paranormal. Despite the public perception of UFO's as extraterrestrial 'nuts & bolts' spaceships, experience in the field soon shows the absurdity and contradictory nature of the 'evidence' for the existence of solid craft behind the phenomenon.

UFO's invariably behave more like ghosts than physical machines, and this is emphasised by their apparent attachment to certain 'windows' or flap-areas, in the same way that ghosts haunt certain spots in the landscape for long periods of time. The ability of UFO's to appear and disappear into thin air is another trait shared with apparitions - so too is the dreamlike quality of UFO experiences.

Paul Devereux has noted that "*most UFO reports involve only lights..that is the first fact that has to be absorbed by everyone studying the phenomenon*". The earthlight theory is the only all-inclusive (and testable) theory so far

suggested which takes into account the connection between UFO's and other facets of the paranormal. Close range UFO encounters and apparition reports are essentially the same in character. Both involve luminous blobs of plasma-like energy which are seemingly attracted to certain types of geological terrain, appear at certain times of the year, and are always interpreted in ways familiar to the witnesses cultural belief systems.

These lights have several notable characteristics: they are predominantly ball-shaped, with diameters varying from 10cm to more than 5 metres, though are more probably amorphous or gaseous in composition (i.e. many reports describe them passing through fences and hedgerows, which may have given rise to apparition reports such as the 'White Lady' of ghostlore). Sometimes they appear to resemble giant human eyes, or brilliant motor car headlights, and pulsate internally. Close observers often see two lights above one another, one a kind of reflection of the brighter light "*bobbing up and down as if on elastic*". Others are composed of numerous small lights, which may split up into smaller combinations, and then rejoin the main mass".

There can be little doubt of the connection between blobs of energy of this kind and geological faulting, as demonstrated by the research of Devereux, Persinger, Brady and McCartney. the initial stages of WYUFORG's 'Project Pennine' has already produced corroborative evidence in support of the above.

In the High Peak of Derbyshire, the mysterious 'Longendale Lights' have long remained a perplexing enigma. In 1982 Glossop's Mountain Rescue Team spent three hours searching for a 'green flare' reported to have been seen on the northwestern edge of Bleaklow, near Torside Castle (an earthwork believed to have been a Roman fort or ancient burial mound) on the route of the Pennine Way. Although climbers and ramblers are advised to carry torches for emergency use, the rescue team were unable to find any explanation for the sighting - a spokesman commenting that "*I don't believe in ghosts, but there's something up there. It happens too often to be just chance.*".

In 1973 a motorist had reported seeing a red light hovering near the place mentioned in the 1982 account, and in 1977 a former Glossop police sergeant reported a white light. Searches of the bleak moors were made on both occasions, but nothing was found to account for the 'flares'. The lights seen from Bleaklow and Longendale are of two kinds: one is a single powerful searchlight-like beam which has been seen in the vicinity of Bramah Edge and Clough Edge, beyond the Torside reservoir, but never moves further than the high rim of moorland. The other kind is a string of moving, elusive and eventually fading lights that

often appear on the remote and craggy heights of Bleaklow beyond Shining Clough (is this how the name originated?).

Also emanating from the same locality - as may be expected - are rumours about ghostly Roman soldiers, witch covens and black magic (Woodhead's Church being subject to desecration). There are few possible explanations for the lights, beyond the possible misinterpretation of car and aircraft lights, or the appearance of luminous sheep (!!), as there are few sources of artificial light on the desolate peat-bogs which cover Bleaklow and Kinder Scout. However, reference to Geological Survey maps show the western edges of Bleaklow and the Longdendale Valley to be riddled with geological faults, especially in the areas where lights are reported the most frequently.

The association of strange lights with prominent rock outcrops, reservoirs and towers is found again and again in the Pennine Hills. Perhaps of relevance are the prehistoric rock-carvings recently discovered by rambler Arthur Quarmby upon outcrops and near streams throughout the Pennine uplands.² The appearance of strange lights may have given the name to the rocky hillock (373 ft above sea level) known as Lantern Pike, between Hayfield and New Mills on the Derbyshire/Cheshire border. Legend has it that 'Peggy with the Lantern' (Will o' the Wisp) can be seen swinging its lamp on the summit of the Pike on dark nights.

A further example are the lights reported hovering over Stanage Edge on the Derbyshire/South Yorkshire border in July 1981. Police and mountain rescue teams searched the moors and rocks here after a company manager and his wife at Sheephill Farm, Ringinglow, reported seeing 'two brilliant red flares' hovering for 20 minutes in the sky over Stanage Edge/Burbage Moor. Police enquiries soon ascertained that no flares, hang-gliders or army manoeuvres were in the area at the time of the sighting. A further interesting 'coincidence' was that later the same night a spectacular fireball-meteor lit up the skies over northern England.³

A further intriguing clue is the connection of lights with ancient burial mounds and standing stones, as reported at Torside Castle on Bleaklow. I have come across this connection time and time again during research and investigation. Myers Lane, the location of the peculiar close encounter case at Vorrall, Sheffield, in April 1977 (see UFO BRIGANTIA no.23, pg.26) is overlooked by both a large burial mound and a faultline!



An ancient mound known as Castle Hill, near Newton-le Willows (and the M6 motorway) in Lancashire is supposedly haunted by a phantom light interpreted in a ghostly fashion as 'the White Lady of Castle Hill'. In the 19th century the antiquarian Rev. Edmund Sibson recorded, upon the opening of the mound, that the apparition "*flits and glides, but never walks..(and is) sometimes seen at midnight, but never talks*". In 1970 a motorcyclist reported seeing a white figure like a woman float across the road in front of him near Castle Hill, causing him to swerve and fall from his machine. he arrived at the local police station bruised and shaken, learning that a similar glowing white figure had been reported at Castle Hill by other pedestrians and motorists.

One of these was John Weedon, an angling journalist, who had fled one night from what he described as a "*white mass of apparently malevolent energy*" which appeared near the hill. A similar figure in white was reported by motorists on the A61 Barnsley to Wakefield road near Wooley, West Yorkshire, in July 1985.⁴

It is obvious that sightings such as these near burial mounds and places of prehistoric sanctity eventually led to the generation of legends about such places being haunted by fairies, boggards and other supernatural creatures. It is also further evidence that the ancient peoples deliberately constructed their religious sanctuaries upon sites known as the haunt of wierd lights and phantoms. This may in turn have led to certain mythological names being given to certain mounds and wells - for example Hob Hurst's House, the name of a prehistoric barrow near Chatsworth House in Derbyshire.

In the 'Folklore of East Yorkshire' (1890), John Nicholson describes a stone "*believed to have wonderful powers*" which once existed "*down the hill forming the eastern slop of Naffertin Slack*" (Humberside).. "*at night and at certain seasons, it glowed like fire, sometimes it seemed but the portal of a well-lighted hall; and one old stone-breaker declared he had heard wonderful music issuing therefrom, the like of which he had never heard before; while on one*

occasion he had seen troops of gaily dressed elfins repairing thither, some on foot and some in carriages, and they all went into this mysterious hall". Another stone haunted by mysterious lights was the Fairy Stone at Clun in Shropshire, the stump of which is all that now remains.

Religious visions, such as those of the apparition of the Virgin Mary (and of the White Lady of ghostlore) should perhaps also be reassessed in the light of the above. Belgian Ufologist Marc Hallet, who has studied these visions in depth, makes the following remarks: "*(many) of the visions of the Virgin Mary are based on strange lights seen in stange conditions..at Lourdes and Banneux the young girls saw a pale white light. It was cold and misty. They were questioned again and again, and finally they spoke of a young woman dressed in white. But at the beginning they spoke only of a white light which had a human form and disappeared as a light that is turned off. At Beauring several children saw a white light which moved slowly along a railway*".

These lights always display inquisitive or elusive behaviour (these attributes have even been noted by the Project Hessdalen team of the plasma-like blobs reportedly now haunting the remote Norwegian valleys) and seemingly have an awareness of observers movements and thoughts - reacting especially to intense enthusiasm and emotional excitement (e.g. the Virgin Mary apparitions and the phenomena accompanying the Welsh Revival in 1905) in a way similar to poltergeist manifestations.

An example of the above can be sen in the following account of an account of an encounter with the 'Cammeringham Light', a swiftly-moving yellow spooklight which once haunted the village of Cammeringham in Lincolnshire: "*(one night) Mr Richard Garner went, along with a friend of his, a man by the name of Taylor, to try to solve the mystery. It was not long before Mr Taylor saw the light, and he pointed to it and told Mr Garner where it was. To Mr Taylor's astonishment, Garner replied that he could see nothing at all, and he did not believe there was anything to see! (a fascinating phenomenon which often occurs during encounters with boggards, UFO's and ghosts)..Then Mr Taylor knelt down to pray, with the result that the light began to move towards him. Then his dog evidently saw the light and snapped at it. Whether the light saw the dog I do not know, but it moved away again and the attempt at a solution ended in failure*"s

Another intriguing aspect of the 'Cammeringham Light' is that some who have reported seeing it have described it as '*the ghost of Queen Boadicea*' speeding towards them out of the early morning mists, or "*as a woman in a long billowing gown, her hair streaming behind her as she whips up a pair of horses pulling the chariot in which she stands*"!!

Obviously, as the above account clearly illustrates, individual witnesses will manipulate or hallucinate (perhaps by the effects of electromagnetic fields on the brain or through the famous 'flicker' or strobe effect) what they see to produce images of alien spaceships, religous visions, or denizens of fairyland, depending on the particular cultural perception of the unknown.

Ufologists should now be examining accounts of these phenomena instead of becoming enbroiled in futile struggles against government 'cover-ups' and suppression of information. All the clues required are here waiting to be discovered, if only the courage and stamina necessary can be found.

For example, in 'The Fairy Faith in Celtic Countries' by W.Y. Evans-Wentz (1911) is given an account of an encounter with fairies reported by Mr T.C. Kermode of Peel, Isle of man, a member of the House of Keys (the lower house of the Manx Parliament). He related that "*there is much belief here that there actually are fairies; and I consider such belief to be based on actual fact in nature, because of my own stange experience. About forty years ago, one October night, I and another young man were going to a kind of Manx harvest home at Cronk-a-Voddy. On the Glen Helen road, just at Beary Farm, as we walked along talking, my friend happened to look across the river (a small brook), and said: 'Oh look there are the fairies, did you ever see them?' I looked across the river and saw a circle of supernatural light, which I have now come to regard as the astral light or the light of nature, as it is called by the mystics, in which spirits become visible. the spot where the light appeared was a flat space surrounded on the sides away from the river by banks formed by low hills; and into this space and the circle of light. from the surrounding sides apparently, I saw come in two's and three's, a great crowd of little beings, smaller than Tom Thumb and his wife. All of them, who appeared like soldiers, were dressed in red. They moved back and forth amid the circle of light, as they formed into order like troops drilling. I advised getting nearer to them but my friend said: 'No I'm going to the party'. Then after we looked at them a few minutes my friend struck the roadside wall with a stick and shouted, and we lost the vision and the light vanished.*"

No doubt if this same circle of light had been reported in the 1970's, instead of the 1870's, it would appear as a 'spaceship' with small crew members!

Notes & References

1. Glossop Chronicle & Advertiser, February 18, 1983.
2. The Guardian (London), January 13, 1987.
3. Personal Investigation, 1981.
4. Daily Express, July 17, 1985.
5. Lincolnshire Life, January 1974.

INTRODUCING Y.U.F.O.N.

The Yorkshire UFO Network, (YUFON) was founded in 1984 and is a private organisation administered by individuals variously qualified and from many different walks of life. The organisation is not a cult, nor does it have a membership as such and entry into YUFON is strictly by invitation only. YUFON subscribes to no particular theory or point of view with regards to the origin and nature of the UFO phenomenon. Flexibility, and open minded unbiased objectivity form its policy. Above all it attempts to undertake a continuous programme of objective research and investigation in to the UFO enigma.

YUFON speaks as an independent body and is affiliated to no other organisation although some of the researchers within YUFON are members of various other organisations through out Britain. YUFON keeps an active interest in all aspects of UFO research no matter where such events might take place in the world today.

YUFON was set up primarily to concentrate its research in the county of Yorkshire and surrounding counties. Every year YUFON receives many reported observations of UFO's from numerous sources, some are good, some are poor, and many such reports prove quite easily to have a quite natural explanation. All such reports are studied by the YUFON researchers which consists of a small team of people who have many years of tried and tested experience in this field. Checks are made with military, civilian, scientific, and technological authorities to the fullest extent that our limited resources permit. Checks are also made with the various other serious UFO research groups that are in operation in various parts of Britain today. By such means, YUFON seeks affective avenues and methods of research to provide an overall picture of the UFO phenomenon as it affects our area and beyond. Much of the resulting information obtained by YUFON is shared with other serious organisations and is also disseminated through both public and private lectures, open discussion, the media, and its own publications.

YORKSHIRE UFO NETWORK

The Yorkshire UFO Network is quite prepared to research and investigate any aspect of the UFO phenomenon and we are also interested in cooperating with other researchers, whether individuals or groups, both in this country and overseas. We are also interested in exchanging publications and other information with other researchers both at home and abroad.

If you would like to know more about the Yorkshire UFO Network, or you would like to assist YUFON with its research and investigation of the UFO phenomenon, or wish to report the sighting of a UFO, then please contact YUFON at the following address.

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research

WYUFORG ARCHIVE CASE

A FOO FROM THE FILES

Andy Roberts

This account, hitherto unpublished, was obtained as part of the research I am conducting for a book/let on the subject of foo-fighters to be published late '87 or early '88. It is based on a telephone conversation and postal communications with Arthur Horton (pilot) and Bernard Dye (mid-upper gunner)

On the evening of the 26th of April 1944 a Lancaster bomber, number LM 477, piloted by Arthur Horton, set off from RAF Mildenhall on a bombing mission to Essen in Germany. The raid was completed, the normal distractions of night-fighters and flak being experienced, and the Lancaster turned for home. Soon after leaving the target the rear-gunner reported over the intercom that he could see some orange coloured lights following the plane. He could see at least four 'orange balls' following them, two on either side of the aircraft. They appeared to be the size of large footballs and had a fire-like glow about them. They seemed to accelerate in short spurts and one of the gunners thought he could see small stubby wings or possibly an exhaust glow at the rear. The pilot, unsure of what they were, took immediate evasive action and I quote from his account:

".....I of course had immediately dropped the aircraft out of the sky, my gunners didn't know what they were - should they fire? - by this time I was standing the aircraft on its tail and beginning a series of corkscrews and turns, with the things following everything I did - but making no move to attack us - by this time we had the throttles 'through the gate' - the gunners still asking what they should do - apart from flying the thing I had to try and answer them - but were 'they' some form of magnetic contraption that would explode at some specific distance from us or on contact? - did they want us to fire at them to cause an explosion? Out of the kaliedescope of thought the only answer was 'If they are leaving us alone, leave them alone'....."

Mr Horton continued his evasive action for a total of ten minutes, during which time all the crew except himself and the bomb aimer had seen the phenomena. Whatever it was stayed with the Lancaster, duplicating its every move, until they reached the coast, when in the words of Bernard Dye the mid-upper gunner *"they seemed to burn themselves out"*

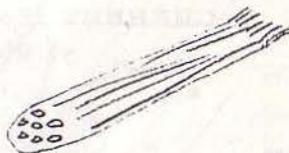
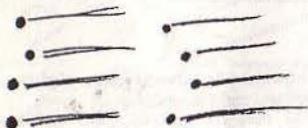
The Lancaster had to land at a different airfield to its own as the desperate evasive action had caused a mechanical fault. The consensus amongst the crew was that they had been chased by a radio controlled anti-aircraft rocket or shell. Upon reporting their experience to the Intelligence Officers at de-

the cutting that Leeds and Bradford airport had said "The airspace over Bradford was clear at that time".

EVALUATION

On the initial evidence alone contained in the press cutting we thought it possible that there was an astronomical explanation for the sightings. At the time of the reports on 23rd of December there is a meteor shower called the Ursids and this would seem a likley culprit.

When the report forms were returned the diagrams and descriptions tallied with those of a meteor shower. Our suspicions were further confirmed when in their reply the Leeds Astronomical society suggested that "it does sound as though it could have been meteors".



Sketches by witnesses Donald Thorley & H. Richardson.

FINAL COMMENTS

The evidence is such that the sightings are almost definitely attributable to the meteor shower called the Ursids. Thus our conclusion is that the reports are classified as an IFO/Astronomical phenomena.

THE FIRST OF '87!?

Date: 5/5/87

Time: 21:30 BST (approx)

Witness Location: Bramley, Leeds

Object Location: Rawdon, Leeds

REPORT

Two witnesses a Mr & Mrs Tilley were in the kitchen of their house the window of which overlooks the town of Rawdon. They both suddenly saw a flaming red ball of light descend from the sky and appear to land on the nearby major ring road. The witnesses at first thought it was an aircraft in trouble which crashed hoever they dismissed this as they could see the road quite clearly and the light has disappeared.

EVALUATION

The weather conditions in this case turned out to have a vital bearing on our conclusions. It was unthinkable that an aircraft had landed or indeed crashed on the nearby road as both witnesses could clearly see the traffic flow continuing. The weather at this time was very unusual consisting of low dark clouds with bright sunny spells, thunder, and flashes of sheet lightning interspersed with short breaks of warm rain. The air was humid.

Due to the unusual conditions we think it highly probable that what the witnesses observed was a form of electrical phenomena ie ball lightning. Two other people also saw and reported unusual lightning activity from this area on the same evening.

FINAL COMMENTS

A highly unusual yet fascinating LITS case which seem to have all the factors of a typical UAP/Ball Lightning event.

REVIEWS

The UFO Conspiracy: The First Forty Years. By Jenny Randles. (Blandford Press 1987 £10:95)

Cover up is the key word for this book and in it Jenny puts forward a concise history of the UFO phenomenon and the various major world governments attitudes to it. Starting with Arnold's 1947 sighting the book moves through the various US projects (Sign, Grudge etc) which have looked at UFO's. She follows this with a brief round up of world wide cases and finishes up with a look at the 'UFO Proof'- detailing the governmental responses to the UFO and UFO investigators. There is something for everyone here. For UFO novices (or for those who have just forgot!) you get an overview of the early years of UFO investigation and attitudes. The cover up enthusiast will be happy at the many hints of a gigantic worldwide conspiracy to hide 'the truth' and sceptics will be able to chortle with glee as they point to all the cases Jenny includes which they 'know' have been solved (Trinidad Island, Kaikoura, Coyne Helicopter etc) 'cos Philip Klass and Robert Schaffer told them so! It is a good account of the situation to date although it would appear that the only thing that the authorities are covering up is their confusion and ignorance of what is going on. The worrying part of it is the suggestion that an 'education programme' is in existance whereby information about UFO's (usually as extraterrestrial aliens)

is fed/leaked/given to the public/UFO community as a prelude to the governments coming clean about their true involvement with the UFO phenomenon. Whilst I don't think anyone would now argue that there is 'something' going on and that the USA/GB etc authorities are aware of it, the 'education programme hypothesis' is definitely a 'believe it or not' item. Despite this minor cavil it is a worthwhile addition to any Ufologists library and a good present to give someone new to the field. AJR

Communion: By Whitley Streiber: (Century Books 1987 £10:95)

This is a True Story. You know it is because it says so on the cover of the book and at the bottom of every other page throughout. Streiber is a famous US fantasy writer who came to the realisation, after reading Jenny Randles 'Science & the UFO's', that he had had many abduction experiences at the hands of beings whom he calls the 'visitors' - comprising of several types of entity from the traditional abduction entities to 'things' like the card men in Alice in Wonderland. Anyone who knows nothing at all about abductions is going to have a hard time with this book, as it mixes Streiber's alleged experiences with hypnosis sessions, childhood memories of strange events and his own thoughts on the nature of the visitors. Far from being a gung-ho ETH believer Streiber ponders frequently on various origins for the visitors and although there appears to be UFO/LITS and external bodily features attached his story the argument for the ETH is pretty weak. Streiber himself on more than a few occasions wonders if they are some aspect of our deep minds and makes connections with the folklore and mythology of our species. If they are from our minds then we have got pretty strange minds. This could be the book that makes abduction experiences 'respectable' and may bring about widespread study of the phenomenon. Unlike such books like the Eye Of Fire, Communion actually sounds as if it could be true. Mind boggling!

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NEWS

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GET RICH!

With the 'education program' in mind it is perhaps worth noting that Ladbrokes Credit Express is currently offering odds of 200-1 on "Aliens from outer space to crash or land on earth, alive or dead at any time in the future. Confirmed by United Nations." Place your bets.

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BOOKS

Independent U.K. UFO writer, researcher & lecturer Tim Good has a new book published on July 9th. Entitled 'Above Top Secret; The Worldwide UFO Cover-up' (Sidgwick & Jackson), it will reveal the depth of international official interest. Readers who have seen any of Tim Good's lectures on the subject will know they are in for a treat.

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EVENTS

Beside the BUFORA Congress on July 10/11/12 at the London Business School (details from 16, Southway, Burgess Hill, Sussex, RH15 9ST) another event well worth supporting is: The Ley Hunter Moot on July 4th at the Music Rooms, Holywell Street, Oxford, £9:50 on the door. Malcolm Robinson of the SPI is organising a UFO day in Glasgow sometime in the Autumn- more news next issue.

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HELP

The editor of UFO BRIGANTIA is still wanting any foo-fighter information. Also any information, sources, photo-copies of articles etc dealing with the alleged Spitzbergen UFO crash/retrieval (1952). Editorial address.

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ART!

Iain Johnstone who does all the artwork, covers etc for UFO BRIGANTIA is once again offering high quality colour enlarged versions of his hand-done and cartoons and cover artwork. Sure to be collectors items when people get round to collecting UFO memorabilia. All on the highest quality art paper and suitable for framing or mounting. A snip at £5 each inc p&p. From Iain Johnstone, 41 Langley Road, Bramley, Leeds 13, West Yorkshire.

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THE FLYING CROSS AFFAIR

A SECOND LOOK

Robert Moore

The 'flying cross' affair was one of the most highly publicised 'UFO' sightings ever to occur in Britain. The incident marked the beginning of the 1967 British UFO wave. But is this sighting truly inexplicable? This article attempts to answer this question.

On Tuesday, October 24th 1967, two policemen (Willey & Vaycott) were driving from Holsworthy to Hatherleigh, Devon on the A3072. At around 03:10 hrs GMT, when they were about 2 miles from Holsworthy, a strange light was observed in the sky. The light looked 'star-like' or 'star-spangled' (like a light seen through wet glass). It was said to be very bright (but dimmer than the sun or moon), and slightly smaller than the moon in angular size. The light seemed to be about 400 yards away from the witnesses and located in the east (or at about 110 Azimuth), when it was initially observed. A short while after the witnesses had first observed the light they started to pursue it. As they did so the light seemed deliberately to keep its distance from its pursuers, increasing speed when the police increased theirs. The object was lost near a garage eastwards of Narracot Cross, the light apparently 'accelerating' away from the witnesses when it was apparently over Black Torrington. The light was seen again when the policemen were driving back towards Hatherleigh. This time however the light was only intermittently visible, for it was occasionally obscured by trees. When the policemen reached Bassets Cross they stopped their car and left in an attempt to find additional witnesses. They found a Mr Garner, who was resting in his Landrover. On the insistence of the policemen he left his vehicle and observed what he described as "a collection of pulsating lights", which then seemed to form into a cross and then to move away from the observers. The sighting came to an end at around 04:00hrs GMT. The objects final location was due east (090 azimuth). Its altitude seemed to have varied from about 5 to 60 degrees above the horizon, throughout the incident.

This sighting has appeared in many books and magazines, such as: UFO: Flying Saucers Over Britain, UFO's: The Greatest Mystery and that classic of kindergarden ufology: All About UFO's. In all of these books the sighting is presented as an unexplained UFO incident! For example we read in UFO's; The Greatest Mystery; "attempts to prove (that the sighting was) the planet Venus or an airborne refuelling exercise were simply not acceptable when set besides the reported testimony." However an explanation can be proposed that is compatible

with the witnesses testimony. Indeed, it is an explanation that was proposed soon after the details of this incident was disseminated by the media.

The Plymouth Astronomical Society (PAS) concluded after conducting an on-site investigation of this event, that the object was in fact the planets Venus and Jupiter, plus parallax and additional complications due to the local meteorological conditions (it was said to have been frosty and the sky intermittently overcast, the stars and moon were occasionally visible through breaks in cloud cover). This theory was dismissed it seems because of the testimony of another witness to the another sighting, which occurred a day after the 'flying cross' report, who stated that the object he saw was below ground level! However as you will see, the hypothesis proposed by the PAS was valid.

Using the SKYCALC astronomical computer program the approximate spacial locations of the planetary bodies visible that night were deduced:

Astronomical Data

Date: 24th October 1967

On the above date Venus was magnitude -4.6. and Jupiter was magnitude -1.7.

Venus at 03:10 GMT: Altitude 4. above horizon. Azimuth: 087 (east)

Venus at 04:00 GMT: Altitude 12. above horizon. Azimuth 096 (east)

Jupiter at 03:10 GMT: Altitude: 17 above horizon. Azimuth 092 (east)

Jupiter at 04:00 GMT: Altitude: 25 above horizon. Azimuth 102 (east)

The 'flying cross' was located approximately at 110 Azimuth when first seen (east) and 'due east' when last. Altitude varied from 5 to 60 throughout sighting.

As can be seen from the above, Venus and Jupiter were located in the same portion of the sky as the 'flying cross'. One also notes that the brilliance of Venus on this date made it the brightest astronomical object in the sky, barring the Sun or Moon. Therefore one can propose the following explanation for this observation:

The policemen observe brilliant Venus whilst in their patrol car. After a few moments of thought they decide to pursue it. Due to the planets great brilliance, the observers belief that Venus is only 400 yards away from them! This is due to the well known illusion of eye witnesses equating excessive brightness with close proximity (which is true for car head lamps but not for astronomical objects!). The changes in speed and direction in their fast moving car gives the planet the illusion of increasing momentum (apparently in response to acceleration), and changes in direction. As this illusion of movement is

wonderful and fertile ground the subject opens up for conspiracy theories. There is a distinct lack of allure to it, if the subject were approached with an occult outlook then it would be a paradise as the Ufologists would come to realise that its fuck all use just going around interviewing people who have seen LITS when they themselves possess as much intuition/wisdom/on-the-ballness as a squashed hedgehog in the gutter. Its like sending out a police cadet to investigate a multiple murder with masonic overtones. Consequently Ufology suffers as a subject because so many Ufologists are wet behind the ears, all the really serious work is being done by occultists, but 'occult' = 'hidden' so the surface of Ufology is schoolboy-with-his-first-magnifying-glass. C'mon, lets stop beating around the bush and holding back and start telling it straight, unless someone does the subject will (already has) stagnate. The people with any sense steer well clear of Ufologists and find their answers in the occult. No wonder Ufology has to rub along on all this dull dull LITS stuff, contactees are now, if Ufologists had sufficient intelligence to appreciate the signs, are going UNDERGROUND, and I can tell you from my own work, there are a large number of us and it is our intention to starve Ufology of its much needed allure in order to force it to change, or die, or become increasingly irrelevant.

Joel Biroco, London.

CRACOE!

Written in response to WYUFORG's challenge to CONTACT after they accepted YUFOS' evidence on Cracoe at face value.

Dear Sir,

Referring back to Cracoe we have made a private visit on March 29th to the area, and after a bit of a struggle found the correct viewing position from your photograph. Lo and behold - there it was exactly as in both sets of pictures (WYUFORG's and YUFOS'. Ed.) - the Cracoe phenomenon! When the sun shone brightly it really did look like a UFO but only when viewed through binoculars. To the naked eye it looked just like a patch of snow on the fell. Our full report and ideas are being printed in the next magazine, which I will forward soon.

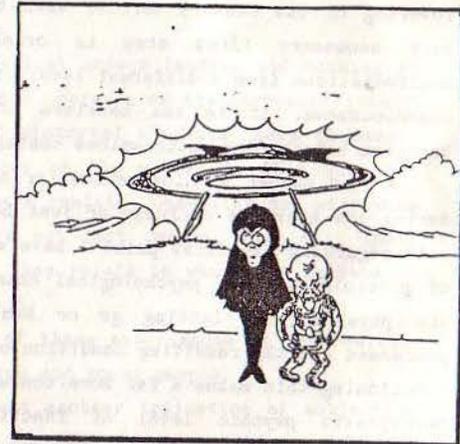
Geoff Ambler, Wheatley. (Contact International)

OBJECTIVE OR SUBJECTIVE?

Ian S. Cresswell

Can the experiences of the close encounter percipients give us some indication as to the nature of the phenomenon involved? Is it possible to take it at face value and assume that it is just what it appears to be, physical and objective encounters with metallic craft and their occupants, or could it be that these manifestations are of a very different order? In other writings of mine I have tried to showcase the many inconsistencies, distortions and discrepancies that come to light when we look closer at the close encounter experiences, all of which seem to make little sense if we were really dealing with an external, physical phenomenon.

Some of these incidents seem to be almost dream like in their appearance and contents and appear to be more similar to dream states than to objective events. Take as an example the case of an apparent physical object suddenly appearing from nowhere in a flash of light and then vanishing in the very same manner and in between taking the seemingly physical form of an objective aerial vehicle. Maybe the occupants will just emerge through the sides of the craft and walk towards the percipients over ground which is wet and muddy and yet leave no trace of their presence. They will tell the witness a story about their origin and purpose of visit which just won't make any sense when looked at objectively.



The occupants almost seem to be taking part in a play, the script of which they don't seem very sure about. The more one studies these reports the more they seem to be of a non-objective nature, and yet these experiences are genuine and the witnesses are telling the truth as far as they understand it, but from a short look at these cases their nature does appear to be other than objective. What are the other indications that come out of the close encounter experiences that suggest that their origin might well be subjective?

(1) Many of the close encounter cases occur in isolation from other people when the level of sensory background is lower than it would be if there were other people present.

(2) A large number of these incidents occur during the hours of darkness or just before or after this time.

(3) The experiences frequently occur when the witnesses are driving or doing something fairly automatically.

(4) Many of these experiences involve children or young people, or individuals from a mainly rural location.

(5) Many of the close encounter cases of the fourth kind have come to light as the result of regression (hypnosis) or from dreams that they have only remembered in part.

There does appear to be a pattern here, but what are we to make of it? When we look at the first point that I have made it does appear that a general lowering of the sensory barrier with the resultant drop of sensory data is a very necessary first step in order to allow the flow of autonomous manifestations from a different level of the human psyche to filter through into consciousness. It is the barriers of consciousness that have to be first breached before these unconscious contents can flow into our minds.

A good number of close encounter cases of the third and fourth kinds occur during the hours of darkness or just before or after. This is linked to what I said regarding the first point I have made. With the onset of darkness a number of physiological and psychological changes take place in the human being. With the physiological letting go or scaling down of biological functions and processes and the resulting condition of a more easy, relaxed level of conscious functioning this makes a far more conducive state in which it is more likely the percipients psychic level of functioning will change from that of ego-consciousness to that of the unconscious. There seems to be good evidence for this which can be gathered from the fields of dream research, analytical psychology, biology and psychiatric medicine. It is during this period of time that the conscious part of the human psyche is dominated by the contents of the unconscious and out of which a new reality is formed.

The third point brings up another commonly reported aspect of the night-time close encounters. Many of these cases occur while the witness is driving, often on a lonely deserted stretch of road, when external stimulus is so reduced that the process of driving becomes nearly automatic. An object will suddenly appear in a flash of light and land on or near to the road, sometimes apparent electromagnetic effects will occur at this point in the encounter. The car will

stop dead with the engine and the lights out of action. Then the occupants will emerge from the object and approach the witness, perhaps communicate some type of message or warning and then return to their craft, which at that point instantly disappears at the same time as the car returns to normal.

The incident is dream-like. It gives the impression of coming from another order of reality, a level that has different rules about time, causation and three dimensional functioning. It is here where the great problem of trying to understand the real nature of the UFO close encounter is at its most thorny.

On the surface we have an apparent physical object landing and causing an apparent physical effect, and yet some of the contents of the encounter itself, i.e. its strangeness, its inconsistent and distorted elements, seem to negate the reality of the whole incident. The crux of the matter is that what the percipients have experienced is real and is a reality. Generally the witnesses to these events are sincere and hoaxes are not that common. They tell their stories in the best way they can, and what they relate is what they believe to have occurred as far as they can understand it.

The type of witness involved in some of these experiences is interesting, with a good number of cases involving children and young people.

Is this just coincidental or is it just another indication of subjective factors at work? If we can postulate that the UFO phenomenon is not fully an objective series of events and that it is mostly subjective in its nature and that it does possibly require a lessening of consciousness, like those who are closer to the unconscious, such as young people and especially children, in as much as their still developing ego-consciousness has only just emerged from its unconscious birth place.

Young people and children are more likely than adults to experience freed contents of the unconscious that arise spontaneously outside of the conscious will of the individual. These tend to merge into objective reality and often are not told apart from it by these young people. The dream life of children is



really very rich in its images and general content, and this shows the developing trend of the psyche.

Any phenomenon that originated within the unconscious part of the psyche would have to make its presence felt when the barriers of ego-consciousness were relaxed and in children and young people this occurs more easily.

Another interesting point regarding the percipients of the CE 3/4 reports is the number that are of a rural origin. A factor that came to light during the French wave of 1954, in which the majority of cases occurred in or near to small villages. Country people tend to be closer to nature and in this way closer to the unconscious, which is just as much nature as the outside world. They live a very much uncomplicated and non-intellectual life than do town dwellers.

Their main psychological function tends to be emotional rather than intellectual, with intuition playing a larger part than reasoning. Additional factors that influence rural people more than town dwellers are such things as local tradition, fairy lore, myths and rumour. The threshold between consciousness and unconsciousness in these percipients is far more likely to be breached by subjective material than in city dwellers.

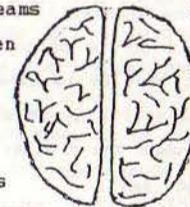
Another interesting indication of subjective influence concerns those close encounter cases which have come to light after the percipients have sought professional help of one type or another, and as the result of this have undergone regresssional therapy, from which has manifested a strange and bizarre story. In many of these cases the witness can only remember a part of the encounter and nothing more, and so considers this to be the sum total of the experience. Often there is a loss of time involved in this incident which cannot be easily explained. Over the course of time the percipient keeps having strange and odd dreams in which the remembered event is reenacted with additional material added to it. This material often being of a very fragmentary and distorted nature. A series of these dreams often occurs with a very unsettling effect on the witness. Also occasionally the percipient experiences conscious flashes of the hidden event which break through the barriers of consciousness and leaves the witness disturbed and perplexed. Sometimes physical symptoms occur such as severe headaches, nervous complaints, irritations of the skin, eye troubles of type or another, insomnia and other problems.

If we we are to postulate that the origins of the close encounter experience are to found in the unconscious and that these experiences are a series of subjective images whih have become superimposed upon objective reality, then the material that comes through whilst under regression should be of the same type as that which is consciously reported in other close encounter reports. This is

especially important with cases that are at first only of a lightweight nature, such as a light in the sky coming closer to the witness and then seeming to go away again, which may only develop into something more through the result of strange dream images and through regression.

It is to dream states and other unusual psychic states that we have, so it seems, to turn, in order to perhaps learn some ideas on the nature of the close encounter. It is not only in the fields of psychology and psychoanalysis that dreams and their contents have proved to be of such vital importance in trying to understand the nature, structure and functioning of the psyche and its disturbances. It is starting to look like it just might be the golden key which could unlock the door to the mystery of the UFO phenomenon, and yet how many Ufologists are looking at dreams and the unconscious seriously enough?

The parallels between the images of the dream state and that of the close encounter state are very close indeed. The manner in which both stes of images function and behave is also very similar. It is out of the mixture of contents from both the conscious and unconscious parts of the psyche that our dreams are formed. I feel that the close encounters are similarly formed but with more emphasis being placed on subjective imagery that has never been conscious.



Dreams are, psychologically speaking, hallucinations, but they are not pathological in the sense that we all dream and we are not all psychotic. In psychosis it is true that the cause of much of the odd behaviour and ideas is due to subjective imagery, ideas and voices which the psychotic has no control over. Their origin resides in the unconscious part of the psyche and they take the form of either unconscious material that has been part of the conscious mind at some time or other, or else of (and this is often the case) material that has never been a part of conscious functioning and consciouness.

Much of this material is archetypical in nature and if images of this nature flood into the conscious part of the mind and take over, this can lead to an inflation of the ego with very serious results. This is a state very similar to possession.

What happens during the close encounter experience is the manifestation of imagery from another level of psychic functioning which overpowers the barriers of consciousness, cutting out sensory data (or greatly reducing the level) and replacing it with a new reality: a subjective reality that has replaced objective reality and superimposed itself over it. The percipient still regards the subjective images as being the result of objective sensory information and

understands the experience along the lines of an objective event. Although the images perceived are subjective in their nature, the witness can only regard them on an objective level because they have become a reality, the only one perceived by him at that time. It makes little difference that they are not objective.

In our night-time journeys of the mind we can see a similar process taking place. With the onset of sleep and the resulting cut down of all sensory data (although information coming from the senses never ceases totally) the so called world of objective reality fades to be replaced by a different world of reality; subjective reality. A reality that is no less real because it is solely formed by subjective images of either a personal or collective unconscious nature.

During the dream state the dreamer lives a full life in a world with other people, doing things he would do in objective reality and more. Usually the dreamer does not realise that what he is experiencing in the dream state is not objectively real but is a subjective dream state. It is a total reality to him and only ceases to become so when the dreamer finally wakes up and finds himself in the world of objectivity once again.

The dream state is another manifestation of psychic functioning and lasts relatively speaking (by this I mean from the standpoint of the dreamer who measures the length of the series of dream images to take the full length of the dream, and not the medical theory based on REM findings which seem to indicate that the actual length of time in which dreaming occurs is not the full length of time one is asleep) the entire length of our nightly stay in dream reality.

The imagery in the dream state differs in one respect from that of the psychic imagery in the conscious state in the sense that it is not always logical, either in its manifestation or in the way it behaves. The amount of distortion, oddness, strangeness and bizarreness that one experiences while dreaming and the grouping together of a number of separate images into one single condensed image are principally features of unconscious psychic functioning rather than that of the state of ego consciousness.

This is because the unconscious contents are not stored or produced in any sort of preferred chronological or sequential order. There is in the unconscious no past, present or future, because all is the same: the unconscious is timeless. It does not work along purely logical lines but rather makes use of symbolism, intuition and irrationalism.

Turning back now to close encounter reports we note how so often there are many features and aspects that the percipients tell us about that don't add up or make any sort of logical sense when looked at closely. Indeed these

experiences are full of contradictions and distortions, rapid scene changing and imagery condensing. Not unnaturally these discrepancies have worried UFOlogists a great deal and have produced some very unusual theories to try to explain their difficulties. Such as alien technology being so far ahead of our understanding that it may well appear to be illogical and magic-like, or perhaps the aliens themselves are inducing an hallucinatory effect in order to hide the real nature of the phenomenon. Could it not just be that the contradictions, distortions and general strangeness of these encounters are due to two main factors. One: the different psychic level of subjective imagery, ie the images are unconscious contents that have become manifested into objective reality and are so accepted by consciousness and that they mainly take on the form of symbolism often of an archetypal nature. Two: Perhaps most importantly, we don't make logical sense out of them because we have misinterpreted the real nature of these experiences and as a result we don't understand their possible meaning or motive.

A number of other considerations appear to be indications of the real nature of the close encounters and of the UFO phenomenon in a wider sense. The large number of close encounter reports from every region of the world, from every social group, culture and creed seems to negate the theory of extraterrestrial involvement. There are just too many cases for this theory to be true, because if it was to be proved so then we must be living in a cosmic zoo and that we are the main exhibits judging by the large number of apparent aliens that are swarming all over our world. The only real alternative here would be to assume that all of these people who are reporting these incidents are the victims of a new and very serious world-wide psychosis. But there are no grounds for this theory any more than there is for the pure ETH.

Could the world-wide incidence of the UFO phenomenon be possibly explained by rumour and socially held belief? Again the answer would appear to be negative, for although rumour does play a part in the incidence of reports during flap periods, especially after press attention, rumour alone can't explain away the UFO phenomenon. If we look briefly at how a rumour is started: Shall we say as an example that such and such a person is going to marry someone well known. The story soon spreads quickly via word of mouth with extra tidbits of information being added to it to make the story seem more genuine. More and more people are told of it and they further spread it on until it may even reach the attention of the local press. Finally the people themselves who are at the heart of the rumour step forward to deny that there is any truth to the rumour and that it is totally incorrect. For a short while still the rumour will hold

out against the reality of the situation, but before very long the truth of the matter will gain the upper hand and, providing there are no further fueling of the fires of rumour, the incident will die a quiet death.

This is the usual run through of the vast majority of rumours, the largest number of which are no more than a seven day wonder, quickly started, spreading rapidly, holding and then becoming less believed in until after a couple of weeks or a month at the most the whole thing dies away. The reason why the rumour just dies away is because it is not self-perpetuating. Occasionally there are rumours which collectively are believed to be true for longer periods of time but usually special circumstances are required for them to exist for so long. Some individuals may even believe a rumour all of their lives (such as those people who still believe that the Angel of Mons was a real event and that the Russian Army on its way to the front in WW1 was seen passing through countless railway stations in Great Britain, knocking the snow of its boots) but it is rare indeed for any large collective body of people to still hold a rumour to be true for long periods of time after it has been shown to be incorrect and when no material is being further added to it.

No evidence exists that the UFO phenomenon is like this process of rumour. The UFO phenomenon has not died away, certainly it has had its periods of high and low activity but the stimulus that keeps it operating has remained constant. The phenomenon appears to be self-perpetuating, not relying on rumour for its continuation.

What about socially held belief systems being the cause of the world wide spread of close encounter incidents? Although at first glance this avenue of thought may seem more promising, when reviewed more closely this possibility seems less likely. Again, one needs, as in rumour, a ground foundation for the belief system to build up on and to be constantly fueled by subsequently other series of ideas, concepts and rumours on the subject of space-craft, entities and their mission to Earth. The subject of UFO's is not on every ones lips, people generally don't talk a great deal about close encounters. It is not the type of conversation one would have down at the local or at the shops.

It may well be romantic and in some ways desired by certain members of the general public that aliens from other worlds exist, but the UFO phenomenon can not be said to be the result of a man-held belief system combined with the direct result of a wish fulfilment. People do not imagine close encounter incidents into occurring no matter how much they may like them to happen. If this was the case then Ufologists should be able to experience these incidents more or less at will because they at least should have a will and a belief to

make these experiences occur. But this is not the case. It does appear that the UFO phenomenon operates independantly of the human will and that witnesses do not have any choice in the matter because things just occur spontaneously. There are a number of other interesting states of unusual psychic functioning that seem to throw a shaft of light upon the problem of the real nature of the UFO phenomeon. The first two of which can be classed together for convenience: these being the states of hypnogogoc and hypnopompic functioning.

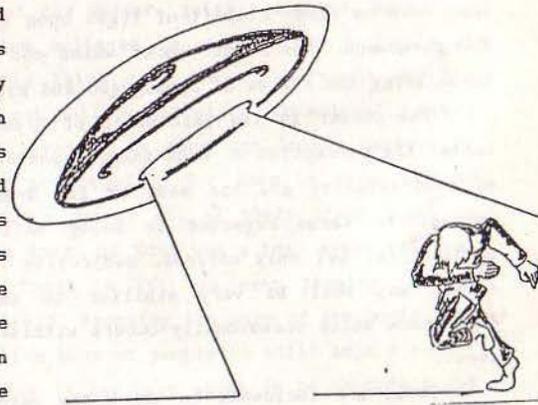
The former is the perception of dream images before falling asleep; the latter the perception of such images upon awakening. Their origins and processes of manifestation are the same as for dream states. Although technically, in psychaitric terms regarded as being hallucinatory in nature, they are not pathological but only natural, subjective images of one sort or another. These states may well be very similiar to the so called bedroom visitor type experience which occasionally occurs within the framework of the close encounter event.

These are incidents in which the percipient catches perhaps only a very short look at a very strange being or object or some almost vision-like experience which seems to melt away into the nothingness from which it had emerged. Some ghost-like apparition may be also reported in the same manner and again occasionally these unusual beings seem to merge in with the type of entities in the close encounter cases. Are we dealing with two different types of phenomenon, one being a purely natural psychic product i.e., dream images or something else which is making use of such imagery and perhaps adding other material to them?

Another highly interesting and unusual phenomenon which might hold some important insight for our subject is that of the waking dream. This takes the form sometimes of just a single image, or occasionally a series which breaks through the usual barriers of ego-consciousness, to appear in the form of visual images that are superimposed on the environment with no apparent difference at first being noticed. These states again are not pathological although hallucinatory in the sense that no objective stimulus is present. There are times when such imagery can well be pathological when they have occurred because of the taking of narcotics, alcohol or during periods of sleep deprivation. But they can also arise when a subjective image arises with enough associated emotion to drive it through the usual barriers of consciousness to manifest as an objective experience. These are usually the result of wish fulfilment. During the non-pathological manifestation of these images there is no loss of self and no loss of contact with one's surroundings. Here again the process is the same

as for dream states and hypnogogic and hypnopompic states of psychic functioning with the arising of unconscious contents which are manifested and superimposed upon objective reality with the percipient being unable to tell the two apart.

The difference with the waking state and the hypnogogic and hypnopompic images being that the percipient is fully conscious with the former and semi with the latter. The waking dream states merge closely in with religious and mystic type visions and revelations which have occurred throughout man's history, and which cannot be said to be pathological. Although much of the contents of these visions can be of an unconscious nature they appear to be natural rather than pathological in nature.



What then does all of this indicate and what is the importance for ufology? In dreams we have a naturally created subjective reality, fully independent of the conscious will of the dreamer, a reality that is made up of subjective imagery and symbolism both of a collective and a personal nature, though mostly the former. During the state of dreaming the dreamer usually does not know that he or she is dreaming and that what is being perceived is not an objective happening. In both hypnogogic and hypnopompic states unconscious subjective imagery again over rides the semi-conscious state to again superimpose imagery upon the objective state.

In waking dream states religious and mystical visions unconscious contents flood into consciousness and superimpose themselves over objective perception with the result that the percipient can not tell whether they are subjective or objective for he just regards them as being objective. It appears that the UFO phenomenon is a very similar phenomenon in that what the percipients are experiencing is not an objective, external phenomenon involving physical craft and strange alien beings of an extraterrestrial nature, but rather a subjective phenomenon that manifests itself through consciousness via the use of unknown unconscious contents that are portrayed via subjective imagery and symbolism, which are then superimposed upon objective consciousness/reality and are indistinguishable from it.

There does seem to be certain indications that a natural objective stimulus can sometimes act as a trigger for the start of the objective imagery. Sometimes a bright light source such as the moon or the star, or even a bright fire-ball can activate a series of subjective imagery. In this way the external source acts like a hypnotic inducing technique, relaxing the hold of consciousness by reducing the barriers to allow unconscious contents to flow into the conscious trance state so that the unconscious imagery and the original objective stimulus are seen to be the same, although there is no actual connecting link between them.

What then are we dealing with in UFO close encounters? Is it a process that is a part of our own psychological makeup? Are we its unconscious creator or is its origins not of our own making? Whatever, I am convinced the UFO phenomenon is the result of intelligence and also purposeful, moreover I don't think the intelligence at the back of it is that of our own. We just can't be sure what the nature of this intelligence is, and all that it seems safe to assume is that whatever it is it uses the human mind, especially the collective unconscious, and the process of symbolism in order to manifest itself in consciousness. Purpose being displayed in the sense that the phenomenon seems to be creating belief systems for man, systems of belief which seem to set at odds what we think we know about objective reality, about our own nature and perhaps about mystical and religious questions. Perhaps the motive behind the intelligence's purposiveness is the increasing of conscious awareness by presenting us with baffling subjective imagery puzzles. In other words an intelligence test.

What is this intelligence?: are we dealing with an extraterrestrial race, but described in psychological terms? Or is the nature of this intelligence far more subtle and complex than we have as yet considered? We do not know. But we can speculate. Let us picture some intelligence that is in a state of greater advancement than ourselves, so much so that during its own past it has gone through similar stages of development to ones we have yet to reach. In that case it knows our future as well as our past, within certain limits. This intelligence may only exist at a level of psychic reality. It may not be physically real in any form that we could understand. What if a race such as this wished to impart information to less advanced cultures (such as ourselves), then perhaps the only way our hypothetical intelligence could do this would be by using some form of consistent, but subjective stimulus and projecting this into our unconscious minds. From here a process of transformation takes place and stimulates our psyche into creating subjective images which are then stamped onto the objective world. What is the purpose of all this? It seems to be to

create belief systems within our human society. Perhaps this could be a form of educational programme? No doubt there will be those who will say that this line of thought is both exotic and mystical, and yet do we have any right to say that this line of thought is impossible. It would seem to be logical to anticipate that a highly advanced intelligence would appear to us as magic, dreams or visions. Conversely, it may well be that to truly comprehend this intelligence at all we must evolve beyond our current level of consciousness.

Certainly this intelligence seems to be creating a belief system through scientific and technological imagery, which, although subjective in its nature is regarded by us as being a real technological phenomenon. This is because of the manner in which the phenomenon is projecting the images onto objective reality. Notice how the images and belief systems associated with the UFO phenomenon have kept pace with our own level of scientific progress but that they never go that far beyond what we can understand. Nothing that is really new or totally unknown has come to us through this phenomenon. The phenomenon constantly updates itself but it does this by making use of what is known to us. Perhaps the really important thing is not the contents of these experiences but the simple fact of the existence of this intelligence. It is like a homing signal or flashing beacon that we have to decode. We seem to be dealing with an intelligence that can manufacture its own reality and manipulate ours. It makes us see exactly what it wants us to see, in order that we can comprehend the simple fact that its is here.

These modern day technological visions are the latest in a long line of metaphysical revelations that have been experience by man throughout his history on this planet. There apparent nature is no more accurate in representing their true status than any other. What does count is the message which underlies them. This seems to be the chosen method of communication by some highly evolved intelligence. It may well be the only way that modern day man can understand it so it has been presented in this modern day form. Whatever the truth about the intelligence at work behind the UFO phenomenon, the outcome will most likley be of great importance for the human race. We may well be misleading ourselves somewhat if we always have to assume that the term alien should always mean extraterrestrial because there are indications from within the close encounter experiences that this intelligence is very closley connected with us. To look into the far reaches of the universe for this fabulous intelligence may well be an act in vain and could it not just be that we might have to look closer in order to find the home of this intelligence because it may well be here already within us?

DON'T HOLD YOUR BREATH! :
THE UFO 'EDUCATION' PROGRAM

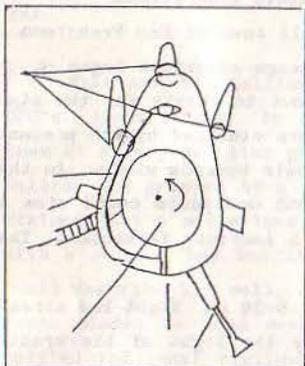
The UFO Education Program Hypothesis (EPH) is currently in fashion amongst Ufologists it seems. Put simply the EPH states that the powers that be, having operated a cover-up for years, are now subtly trying to alert the public at large to the existence of aliens, flying saucers et al. They are allegedly doing this by providing more and more information on the subject via Freedom of Information Act documents, discreet rumours and hints. This is going on hand in hand with the on-going development of the UFO phenomenon itself with its devlopment from just visual sightings in the 1940's through entity sightings to CIA's. The EPH is mentioned a few times in Jenny Randles new book, The UFO Conspiracy and it is hinted at there that even such films as Spielberg's Close Encounters and ET were part of the EPH in an attempt to foster an image of benign alien contact. More recently, in the current issue of FOCUS, the jornal of the U.S. Fair Witness Project this theory is taken further. William Moore, famous for his work on crash/retrievals hints at the fact that there may soon be a 'major release of information on UFO's'. It is apparently imminent and will come through Moore and a 'major news source'. Moore cannot say more about it at this time and also says that it may be 'unsuccessful'.

Those are just a few of the current sources of the EPH. No doubt there will be many more and it looks as though, along with cover-ups (the EPH's 'mother'), the EPH destined to be this years thing, especially amongst American Ufologists. Looking at the available evidence though there is no substance in fact, or even very much in fiction, for this rumour. If we are being prepared for benign or friendly aliens then someone has been fibbing, to put it mildly. The aliens described in many abduction accounts (whether or not they actually come from extraterrestrial sources or not) often are not exactly friendly and many Ufologists have claimed they have plans for world domination...or worse!. Not exactly benign.

Why the EPH then? It could be and it has been suggested that, Ufologists, having put the idea of the existence of aliens in the hands of governments via the crashed saucer myth and the allegations of cover up, see the next step is for the government to release this information to extricate themselves from the situation. Maybe, but the whole thing is just a bit 'new age-ish', the announcement of the existence of aliens being akin to the new agers 'golden age round the corner'. As usual with this kind of thing it cannot ever be proven false, only true, and when this 'truth' never arrives explanations are found to

that the engine on the tractor cut out. Antonio spring from the cab and started to flee across the rutted ground. He had run but a short distance when his arm was siezed in a strong grip from behind.

Turning, he saw a small helmeted alien craeture reaching to the height of his shoulders. He hit out blindly at the creature, knocking it to the ground. Three other creatures similar to the first grappled with him despite his valient efforts to beat them off. He was overpowered and borne toward the craft and an unknown fate. He still continued to struggle and shout. As his captors attempted to force him into the ship Antonio tried to resist further by grabbing one of the hand-rails but this proved in vain. He next found himself inside a cabin with metallic bulkheads, illuminated by small lamps.



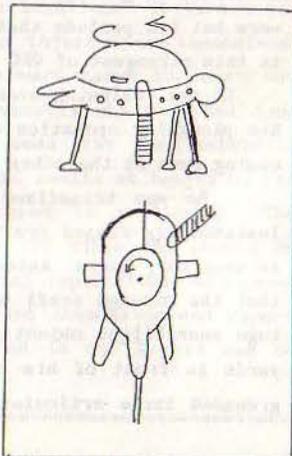
Villas Boas sketch
1958

Antonio noticed that there were now five of the small entities and he was now escorted into a larger oval cabin with a metal support running from ground to ceiling. A table and a few swivel chairs comprised the rooms fitting. The aliens conversed in a series of barks and yelps which startled Antonio.

Antonio continued to struggle as he was divested of his clothing and it is worthy of note that although the strangers used force, at no time was he injured. When he was completely naked, the aliens rubbed him down with what appeared to be a wet sponge. This was applied all over his skin. It appeared to be saturated with a clear liquid, quite

thick, with no aroma. Antonio'sskin did not become oily during this process and the Brazilian was able to pick up a detailed observation of his unearthly abductors.

Each Ufonaut was attired in a uniform manner. This comprised of a sort of suit with a broad helmet reinforced with strips of metal. Three tubes were attached to the garments. One ran down the back, in line with the spine, the other two curved under the armpits. Boots, the soles of which were very thick, were attached to the trouser legs. A breast plate at chest level reflected the light and was joined to a waist belt by a strip of metal.



Villas Boas sketch
1961

He was led through into yet another cabin with an inscription above the door. One of the beings then fastened a sort of chalice adorned with blue tubes to his chin. Antonio was alarmed as a pumping action filled the chalice with his blood. When this operation was concluded he sat on a small bunk attached to the bulkhead. The five aliens left the cabin. Next a series of tubes located in the bulkhead sent forth a noxious grey vapour which made him panic and vomit. When this had dispersed a hatch in the bulkhead opened and a small naked humanoid female appeared in the opening and approached him. She was about 4' 9" in height, with white centre parted hair which reached halfway down her neck, curling inwards. Elongated eyes, large and blue, a small straight nose, the face was wide at the top, ending in a very pointed chin. She had small rounded ears and very thin lips. It is interesting to note at this point that the description bears an uncanny resemblance to the elf women of Scandanavian and Celtic folklore. Her breasts were high and seperated, hips wide, thighs large. Her body hair was an unusual scarlet colour. She raised herself on tiptoe and rubbed her chin against his. They copulated. She appeared to be unused to kissing but bit him gently on the chin and although she appeared inarticulate she distracted him by a repeated grunting. After the sexual act had reached a climax she tired and would not repeat the action. The other beings then called her away. As she went she pointed to her stomach and then to the sky. Antonio took this to mean that she was returning to the stars to have their baby, but would return again for him.



Antonio was then ordered to get dressed and was shown around the craft, during which time he attempted to steal a small instrument but one of the aliens angrily foiled this attempt. After his tour he was taken back outside the ship. The catwalk retracted, the craft rose,

the legs shot back into the main body, the cupola turned and the visitor vanished swiftly upwards.

Feeling very weak after his Edgar Rice Burroughs type romance, Antonio struggled homewards. It was 5:30 am, the weird experience had lasted four hours. Once at home he slept through until 4:30 pm and awoke feeling completely refreshed. He slept again, very badly, and over the next few days had recurring nightmares, re-living his experiences.

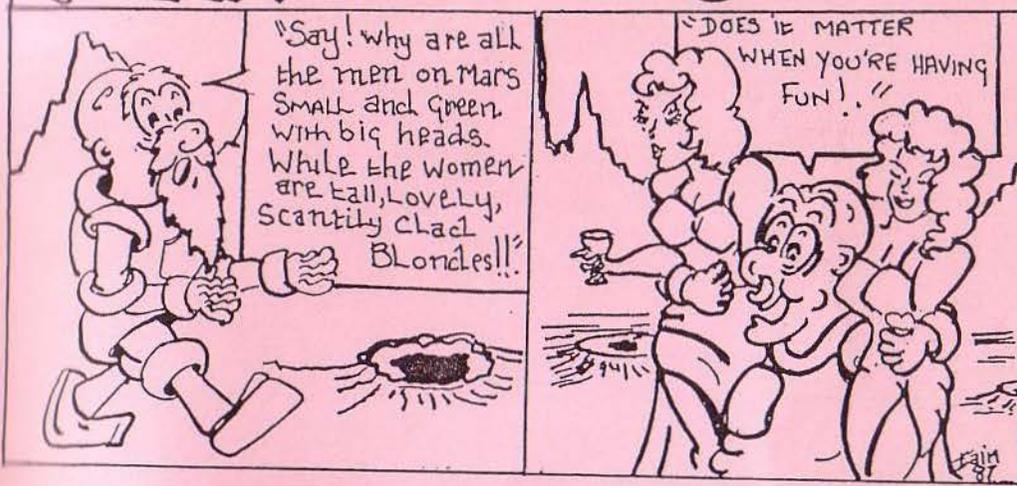
When this case was first investigated it was deemed of such import that the contactee was known only by the initials A.V.B. to protect his identity. J. Martins, a journalist and Dr Olavo Fontes investigated the case in a thorough manner. It also reached the ears of Dr Walter Buhler and he began his own investigation. The case at later dates was published by Flying Saucer Review, also making up part of Gordon Creighton's excellent book, The Humanoids. Antonio was medically examined by Dr Fontes who found two small scars on either side of the chin. Other unusual scars were discovered on his body and the conclusion was that he had been exposed to some form of radiation. Senor Martins was cleared to write about the case for the Brazilian press and the farmer was submitted to extensive interrogation, bordering even on the third degree, but his strange tale could not be disproved.

Observations & Conclusions

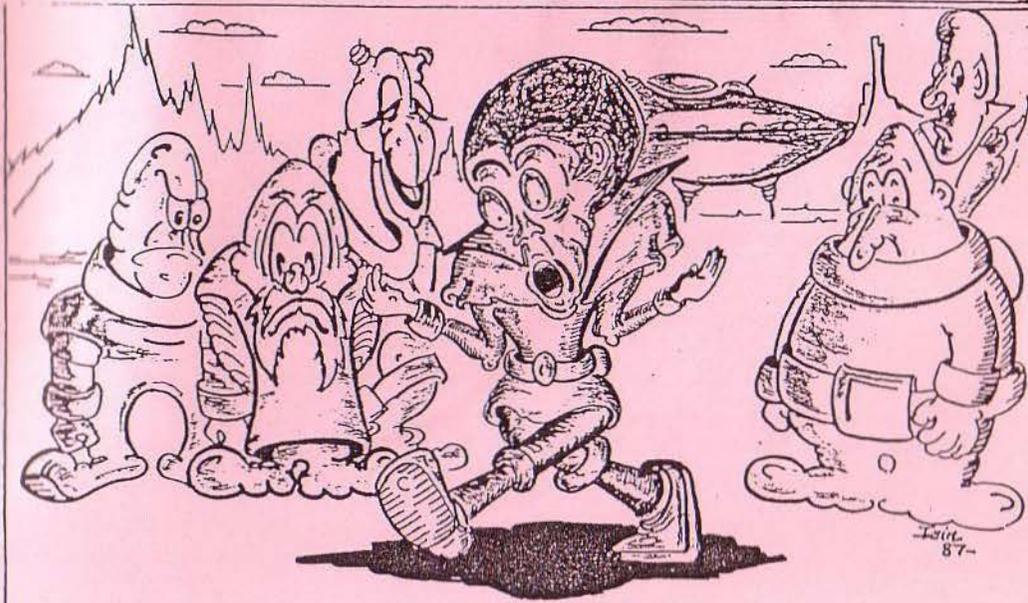
It would appear that this case could be nothing more than a CE4. The entities were obviously extraterrestrials. But the story appears inconsistent in many aspects; the humanoids appeared to breath the same air as us and are able to breed with human beings. the case raises some interesting questions. are we possibly derived from the same stock? Also it would appear that for the purposes of their mission it would have been easier to abduct a human female. Judging by the smallness of the humanoid it was probably deemed wise to procure a human male of small stature rather than a six-footer. His blood was probably tested for impurities. We have here the classical small humanoid entity. Besides being startlingly 'elfish', the female also has a likeness to the Dropas tribe of Tibet, a small structured people who are said to be of extraterrestrial origin and who have difficulty mating outside their own race. As the air inside the craft was compatible with earthly life forms why did the other members of the crews not remove their supposed spacesuits? By the description they appear too crude to have been spacesuits. Could they have been a part of the creatures themselves; in effect were they biological robots designed for a purpose? the sign above the door may be numerical instead of alphabetical, it is amazing that Boas could have memorised this so well. The incident, the craft and the entities are very like those described in the 'Hill' case. It will be remembered too that the Hill's were also prevented from removing 'souvenirs' from the craft.

One feels that one day we may have a sequel to this strange tale. Perhaps out in the stellar void, under an alien sky and another sun, lives a quasi-human being that is waiting to return to the planet of its father...if he or she has not done so already.

GALAXY... 



UFO LAUNHS.



"I don't know. All that way to Earth and they don't even have a decent MacDonald's!"