

# UFO BRIGANTIA.

A JOURNAL OF UFO INVESTIGATION



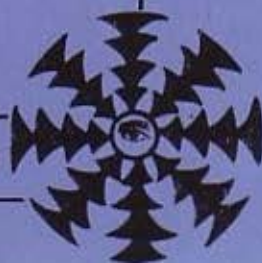
THIS IS

AN

**IUN.**

PUBLICATION.

MARCH 1990





# FLYING SAUCERS: Harbingers of Doom?

## Part 2 Abduction: a modern form of Possession

by  
D. & T.M. Barclay

In the previous article it was suggested that, rather than being an intrusion from outer space, the UFO Phenomenon is more likely to represent the latest ploy on the part of a very well known, and familiar adversary. That the whole Flying Saucer Spectacular is in fact 'diabolical' in origin, and that this is deducible from the extant documentation once late 20th century intellectual scepticism is recognised for what it really is - a prejudice based on an ephemeral cultural consensus. Just because we feel reassured by the scientific dogma that demons do not exist, does not mean that they don't. Because, like it or not, Science is as much a belief system as is religion.

Part of the difficulty the 'modern' mentality has in coming to terms with the possibility of the existence of 'demonic' entities derives from an unconscious cultural inertia which keeps us still deferring to the medieval notion of the devil as a creature with horns and a tail, and a ready pitchfork with which to jab our vital. Perhaps nothing could be further from the truth, and we should instead update our ideas and see these demons for what they really are, a superior alien lifeform with access to a science quantitatively beyond anything we can presently imagine. But the effects of which are quite instantly recognisable once you know what you are looking for.

To progress this idea further it now becomes necessary to identify beyond reasonable doubt an experience common to both Theology and Ufology. Which correlation would indicate that, despite apparent differences in 'frame of reference' presentation, the ufological and theological manifestation is one and the same. There is such an experience which in its 'religious frame of reference' is called 'possession', but which ufologists have come to know as 'abduction'. The parameters of both these experiences are almost identical from the percipients point of view. They both involve interaction with apparently non-material intelligences, and the giving up of personal autonomy to the demands of the 'apparition'. Which then usually results in almost total abdication of self motivation, as well as a radical change in the percipients own previous cosmological horizons, and usually involves them in a peculiarly egomaniacal self determinism which allegedly elevates the percipient 'above', or makes them 'superior' to their fellow men - in their own estimation. When in fact it is clear to observers that the process de-humanises them, and reduces their freedom of choice to zero. Most times these interactions seem to produce various de-socialised and anti-social individuals who live, sometimes quite literally, in a world of their own.

The correlation between sacred and secular entities is readily apparent to any who bring a modicum of discernment to bear, and this can only mean that all kinds of 'visionary' experiences probably derive from a single source. For instance, the 'seers' of Fatima described their 'angelic' entity as:

"..brilliant as crystals in the rays of the sun."

A UFO percipient, Mona Stafford of Kentucky, said that the 'spacesman' she saw: cont. p.28



# UFO BRIGANTIA

THE JOURNAL OF THE INDEPENDENT UFO NETWORK

We're still ready to believe you!

Editors: Andy Roberts: 84 Elland Rd. Brighouse, West Yks. HD6 2QR.  
Dave Clarke: 6 Old Retford Rd. Handsworth, Sheffield.  
IUN Contact: Philip Mantle, 1, Woodhall Drive, Batley, W.Yks, Tel.  
(0492) 444049 (24 UFO Hotline)  
Artwork: Kevin Flannery & Ian Blake.

UFO BRIGANTIA is published bi-monthly and is available by subscription or exchange. We also have a joint subscription arrangement with Jenny Randles' Northern UFO News. Basically UFO BRIGANTIA provides articles and theories whilst NUN provides case listings. Both magazines provide news and gossip. Letters and criticisms are most welcome and are always printed. Articles are also sought after on any aspect of ufology. If you have something to say, say it in BRIGANTIA. Bizarre, controversial, we don't care. You send it, we'll print it. All back issues are now out of print but can be copied at cost.

.....

## THE IUN

The I.U.N. was spawned in September 1987 by various ex-WYUFORG, YUFOS and BUFORA members who were dissatisfied with the state of UFO groups and publications in the UK. The I.U.N. exists primarily as a network of people actively involved in UFO research and investigation at a number of levels. We also have contacts in the fields of earth mysteries and the paranormal. You can't join the I.U.N. (yet!) as we have nothing to give in return although if you want to do something in the I.U.Ns. name please feel free. The IUN are more than willing to help any ufologist in any way they can with research, investigations etc. Our case files are complete, well kept and are available for perusal on request.

The I.U.N. also publish various case reports, promote 'famous ufologist lectures', run UFO lectures and courses and generally do anything we like as long as it amuses us (cryptic clue here for some of you out there!) and we lots of fun whenever we can. The I.U.N. have no overall theory as to the nature of the UFO enigma, although the editor has a personal prejudice against the ETH, because (and this is true) he once saw some people talking to an alien and it looked dodgy. Both the I.U.N. and BRIGANTIA's policy is to say and do whatever we feel necessary to promote a better understanding of the subject.

.....

## CONTENTS

<u>Title</u>	<u>Author</u>	<u>Page</u>
Abduction - Possession?	D. & T.M. Barclay	2
Editorial	Andy Roberts	4
Abduction of a Horror Author	Hakan Blomqvist	5
Twinkles	IUN News	10
Book Reviews	Various	11
Across The Universe	Ian Blake	13
B.O.L. News	Nigel Mortimer	16
Letters	Various	22
Updates From The States	Jim Melesciuc	24
The Fairy Rade	Dave Clarke	26





Space is at a premium this issue as I'm trying to catch up on all the reviews and letters omitted over the last few issues. Additionally there are more than the usual amount of adverts this time, due mainly to deals we've been doing with other magazines to get the Phantoms Of The Sky conference advertised. Tickets for this event are selling fast and will shortly be as scarce as alien shit. I would strongly advise anyone considering going to get

their tickets now. Please also note that we are lucky enough to be able to have the MUFON representative for Russia, Dr. Vladimir V. Rubtsov, attending the conference. If you want to know how UFOs are studied in the USSR Vladimir is the man to see. Please also note that the IUN and BUFORA are having a joint afternoon of lectures on Saturday April 25th, (2pm, Bradford Central Library, room 1), focussing on abductions. Speakers will be Andy Roberts and John Spencer, details elsewhere in this issue.

Recently myself and Phil Mantle went to see a couple who had undergone a strange experience and I want to ask you the reader what we should do with it- let's just see how passive ufologists are about how we can develop and influence the subject. The facts: Several years ago (exact date, time and location known) the couple who were then in their early twenties were awoken by their young (8 mths) daughters screams in the night. Apparently these were no ordinary "feed and change me now pal" sort of baby screams, but genuine cries of terror. The couple rushed into the bedroom and lifted her from the cot but could find no visible signs of distress, hunger or wetness, so they went back to bed taking their daughter with them. The following morning whilst making dinner the husband mentioned to his wife that he had had a strange recollection about aliens from the previous night, he had been thinking about it all morning but had been unwilling to accept it as anything other than a dream. Immediately he mentioned it to his wife she also said she had a similar recollection and between them they pieced together the following story:

Whilst in their daughters room they had looked out of the window and down in the garden was a 'craft' surrounded by bright, twinkling lights. The craft was very small and could accurately be measured by the fact that it was standing on a concrete base which had been laid down for an aviary. Turning away from the window they looked out of the bedroom door, down the stairs, to see one or two 'aliens' coming up the stairs toward them. These entities were 1½ to 3 feet tall with 'odd' skin. Neither person remembers anything after the experience until the following morning, not even the physical actions of returning to bed. Extremely puzzled by these events they wrote down exactly what happened that day together with measurements, drawings etc and forgot about the 'event' until they read a magazine article several years later which included the IUN 'phone number. A small amount of physical evidence is present in this case but as it is ambiguous as yet we will ignore that.

So what can (do) we do? Having visited the couple once we can say that they seem a perfectly ordinary suburban couple with good jobs and no visible problems. They certainly aren't like some of the wierdos I have come across in ufology - witnesses and investigators. The man thinks the events were 'real' and so does the woman, although she is inclined to wish it was all a dream. But, as she says, can two people dream exactly the same event? But that's by the by for now. Neither has an interest in UFOs, other than recently the man read the godawful



QUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTE  
"The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining at its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the deadly light into the peace and safety of a new dark age."

No, not Gordon Creighton! It is in fact H.P. Lovecraft from The Call of Cthulhu.  
And now.....

## **ABDUCTION OF A HORROR AUTHOR**

### THE WHITLEY STRIEBER PHENOMENON BY HAKAN BLOMQUIST

My first impression is that something is not quite right. He simply doesn't look like a typical contactee. Rather like a bureaucrat in the tax administration. I come to think of the French author and philosopher Jean Paul Sartre, sitting among his disciples in the favourite Paris cafe. Among the leftists and nonconformists of his time sat the philosopher himself, looking like a neat bank manager. Still, he was a gigantic intellectual and a political force. A twentieth century Voltaire.

Maybe the American author Whitley Strieber is also a cultural force, but in a different way. In October 1988 he visited Sweden to promote the Swedish edition of his book "COMMUNION: A TRUE STORY". I had the privilege to meet Strieber for a one hour interview at the Hotel Diplomat in Stockholm. 43 years old, Whitley Strieber is-or rather was a well known and appreciated name in the New York literary community. From his pen six horror novels of high quality has evolved. Most famous perhaps is THE WOLFEN, which was Strieber's breakthrough as a writer. But he has also written non-fiction books like Nature's End (on environmental problems) and Warday (nuclear war).

### A MEDIA PHENOMENON

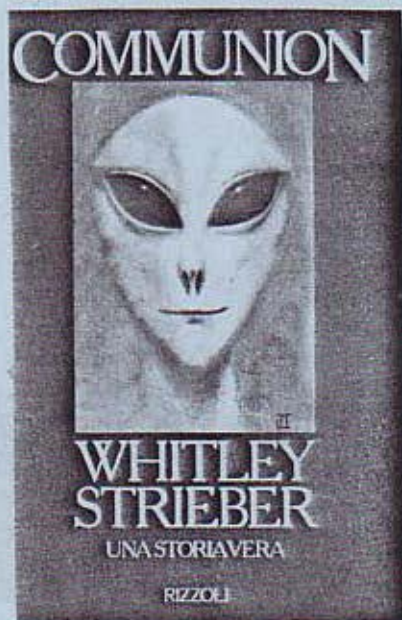
In January 1987, however, Strieber gave his admirers a real shock with a non-fiction book of quite a different sort: Communion: A True Story, Encounters With The Unknown. The skilful horror novelist claimed to be in contact with UFO entities. He even claimed to have been abducted and examined by small, gray creatures with large black eyes. The book was well received in most of the big American newspapers and soon rushed to number one on the best seller lists. It is estimated today that Communion has sold more than six million copies in the United States alone. Whitley Strieber has turned into a famous media personality with hundreds of TV-and radio interviews.

### THE FIRST ABDUCTION

Communion is the story of Strieber's abduction aboard a UFO, and how hypnosis revealed more 'facts' about what happened during this contact and also several other contacts, earlier in his life, that he was not aware of. It is also the story of the author's desperate attempts to understand and try to live with these experiences. On December 26, 1985, Strieber woke up in the middle of the night by ...." a peculiar whooshing, swirling noise coming from the living room downstairs". He was sleeping in his cabin in the rural northern part of New York. Next



to him slept his wife and in another bedroom their little son. Strieber sat up in bed and perceived a short figure standing in the doorway. The entity wore a smooth, rounded hat and something that looked like an armoured vest. It rushed toward Strieber, who then lost consciousness. His next memory is of movement. He has no idea if he was carried out, or floated, but suddenly he found himself sitting in a clearing in the woods, with several entities around him. He felt paralysed and could only move his eyes. Suddenly he was lifted straight up and could see the trees below. The next memory is of a small circular chamber with domed, greyish-tan ceiling. Tiny people moved around him with great speed. He felt his personality dissolved in fear. A thin, graceful person appeared, who Strieber thought was a female. He was shown a small gray box with a sliding lid. The 'female' opened the box and brought out a shiny, hair-thin needle.



#### BRAIN OPERATION

"I became aware-I think I was told-that they proposed to insert this into my brain. If I had been afraid before, I now became quite simply crazed with terror." "You'll ruin a beautiful mind", was Strieber's last thought. There was a bang and a flash and he realised that the proposed operation in the head was performed. Then everything went dark. His next memory is of a small operation room. He found himself on a table with different types of entities around. One of them inserted a triangular object in his rectum. "Apparently its purpose was to take samples, possibly of fecal matter, but at the time I had the impression that I was being raped, and for the first time I felt anger." On the morning of the 27th he woke up, feeling a distinct sense of uneasy. Memories of the abduction came one by one. Strieber felt tired and frozen, developed an infection in his right

forefinger and he felt pain in the rectum. His wife discovered a tiny pinpoint of a scab behind his right ear. The wound hurt.

#### BUDD HOPKINS' RESEARCH

Strieber's personality deteriorated more and more as the weeks went by. He became oversensitive, confused and unkind. Work was impossible. After five or ten minutes he couldn't concentrate. Strieber thought he was going mad. In the book 'Science and the UFO' by Jenny Randles and Peter Warrington, he found the name of Budd Hopkins, who has specialised in abduction cases. After a telephone call they met on February 6, 1986. "As I sat there in that man's living room, listening to him telling me that I wasn't alone, that others had gone through very much the same thing, the tears rolled down my cheeks, and I went from wanting to hide it all to understand it." Budd Hopkins put Strieber in touch with Dr. Donald Klein of the New York Psychiatric Institute. The result was five hypnosis sessions which revealed several contacts with the visitors (the term Strieber himself prefers). The first at the age of twelve. The second hypnosis session also gave more details of what happened on December 26. Strieber describes the entities very large, black eyes that make him think of insects. "You are our chosen one", says one of the entities to Strieber. After these sessions Strieber felt better and began a thorough study of UFO literature.



### SECOND CONTACT

During the second physical contact, on December 23, 1986, he met an entity that looked like an earth woman. He also brought his cat with him during the contact. "Behind me was the being who had brought me from my cabin and in front of me, wearing a blue coverall type clothing and a white body-length apron, was a young woman. She looked to be between 18 and 25 and she had a tiny kit in her hand." The woman took what appeared to be a little brass object out of the kit and pressed it against the cat's thigh. That put the cat to sleep at once. She then pressed the object against Strieber's neck. That is his last recollection. His next memory is waking up as usual in the morning. "This woman could walk our streets. She was northern European in her facial structure and had brown hair like she had a perm. She looked very clean and nice. I thought she had quite a pleasant face. I looked at her very closely and, for a long time, face to face."

### THIRD CONTACT

The third and last physical contact occurred in January 1988. Shortly before six o'clock one morning, Strieber and his wife were awakened by a sound like someone blowing in a shell. They were in their country cabin. Both sat up when the sound was heard.

"Anne looked at me and I looked at her and she said: I think that's them. I put on a heavy robe and went out towards the meadow through the woods. The meadow to which they had come many times. My neighbours have seen them here." Anne didn't dare to go along. She stayed behind to look after their little son. From the woods, Strieber observed a huge gray shape in the meadow. Lined up in front of it were three figures, all gray in colour. He stopped at about 150 meters from the object, not sure what would happen to him if he went all the way up to it. "I stopped and waited there for a few minutes thinking maybe they would come into the woods, but they made no move. Then I had the feeling that there was someone behind me and I got scared and returned to the house. That is the last time so far that I have seen them." Besides these three physical contacts, Strieber tells of a great amount of psychical experiences and paranormal phenomena. Parts of Communion are one fantastic event after another. In October 1987, the visitors arranged an out-of-body experience for Strieber. A thin hand suddenly appeared before him. The hand pointed to a gray box on the floor. Suddenly he felt a wave of sexual energy and rolled out of his body. All the time fully conscious. One night in April 1977, the couple heard a voice that started a conversation with them, a voice which came from the stereo. Strieber also describes several missing time experiences when he has been gone without any idea of what was happening during the missing days. And this years before the UFO contacts.

### FANTASY PRONE PERSONALITY

One really starts wondering when the author writes about his peculiar habit of telling fantastic stories which are not true:

"A dozen times I have told a story of being menaced by an old college acquaintance, whose terrifying appearances and phone calls had driven us from our home.....But it didn't happen; none of it happened. It's just a screen memory, like the story of the six weeks in Florence that never happened....But why do I need these absurd stories? They are not lies; when I tell them, I myself believe them." Strieber clearly stands out as a fantasy prone personality, very well endowed for writing horror novels, but hardly as a serious and reliable witness to a UFO contact. He appears to have the same type of mind as many other contactees I have interviewed who put forward one strange story after another.



### SIMILARITIES IN THE WOLFEN

Before the interview I read Strieber's superbly written novel The Wolfen. A tribe of werewolves suddenly appear in New York City spreading death and terror. I was somewhat startled to see several parallels between the werewolves and the visitors, as described in Communion. In Communion it the thought that they be a this were true, then they a single mind with bodies..." And further: normally centred in a hive context..." In The Wolfen their leader. His shag they did as he did. They with one will, one feeling, frightening creatures who among us but now suddenly that constantly comes up novels. He reminds me of American writer of the thirties whose horror inspired by the author's vivid dreams. The theory that the visitors are projections from Strieber's subconscious mind does not seem too implausible when you consider his past life history.



stated: "I return to sort of hive. If may be, in effect, millions of "If intelligence is or group we read: "They watched stood out and then lived and functioned one heart." Unknown have always lived reappear is a theme in Strieber's H.P. Lovecraft, an twenties and novels were often

This is the hypothesis put forward by psychiatrist Ernest H. Taves in his review of Strieber's book in the Skeptical Inquirer. Arch skeptic Philip J. Klass devotes a whole chapter to Communion in his book "UFO ABDUCTIONS-A DANGEROUS GAME". He discusses the psychological peculiarities of Strieber and also his background in several occult groups.

For fifteen years Strieber was a member of the Gurdijeff Foundation, which he does not regard as an occult group. He has also tried everything from zen buddhism to witchcraft. His favourite philosopher is the old German mystic Meister Eckhart. Strieber gives no clear indication of what the visitors really are, or their origin. "It could be that very real physical entities can emerge out of the unconscious", he writes in Communion.

### OCCULT WORLD VIEW

The last chapter, Triad, reveals much about the author's personal world view. From being a very interesting book the last chapter comes as a sort of anticlimax with a jumbled heap of mysticism, occultism, symbolism, esotericism, religion and myth. Strieber has compared his abduction with initiation rites in the old mystery schools. "We go from the endless battle of duality to the harmony of the triad, and then to the mystery of the eagle. Each of us a potentially transfigured being, the friend of God, the Phoenix gliding free." Also...."the experience does have its symbolic centre in the number three and the triangular shape." From these statements we can deduce that Strieber is an occultist and mystic. This is of course no reason to dismiss his claims of UFO contact, but it does reduce his credibility. There are also grave doubts whether what is produced during hypnosis should be regarded as real memories.

### SENSITIVE POINTS?

During a dinner party on the evening of October 11, in Stockholm, one of the guests, Mr Jan Fjellander, laughed at one of Strieber's statements. This was obviously a very sensitive point, and Strieber reprimanded Fjellander for this. Later Strieber excused himself claiming that he was touchy on this point. Another sensitive topic was intelligence groups. Strieber told me (but I had to turn off my tape



recorder) that he had good friends in the NSA (National Security Agency) who had secretly analysed the Gulf Breeze UFO photographs. The NSA analysts were very puzzled by the pictures and did not regard them as fakes. But when I later brought up the case of Howard Menger, where obviously the Pentagon had a part to play, Strieber became very uncomfortable and did not wish to discuss the subject further. Communion sold very well in Sweden. After only a couple of days the publishers had to print 8000 more copies to supplement the 5000 already sold. Several witnesses have also contacted Forum with claims of their own abductions. The psychological danger here is that this book will initiate a snow ball effect with wild claims of UFO contacts, where every dream and loss-of-memory will be interpreted as contact with space people.

#### CONFIRMATIONS

Extraordinary claims should be supported by extraordinary evidence, says the American philosopher Paul Kurtz of CSICOP. A reasonable rule of thumb I believe. I certainly look forward to see what evidence Strieber may come up with in the future. Other witnesses have seen the visitors at Strieber's cabin. In June 1987, there were nine guests at the house, three of them journalists. Several of them woke up in the night and perceived the visitors. One of the guests was journalist Ed Conroy, from San Antonio, Texas. He has recently written his own book on Strieber entitled 'REPORT ON COMMUNION'. In a telephone conversation with journalist/AFU researcher Clas Svahn he confirms the occurrences in June 1987, when his girlfriend saw one of the visitors. She described it as a black creature with a metal box in its hands.

#### A FINE INTELLECT

What makes Strieber so interesting is his education (University of Texas) and culture. He has a fine intellect and ability to perceive his experiences with common sense and an open mindedness. This makes him stand out compared to most of the classic contactees. His favourite author is the poet Rainer Maria Rilke who often in his poems describes contacts with higher entities. His poem The Angel bears a strong resemblance to Strieber's abduction story.

On the late night bus home from Stockholm I had time to collect my thoughts and impressions. I watched a beautiful starry sky over the Swedish rural landscape and a powerful meteor flash across the firmament. I can't help wondering whether there really do come strangers from out there, or if everything I've heard tonight has it's origin in Strieber's subconscious mind. Maybe the author himself gave us the answer when he speculated that this may be "the central archetypal and mythological experience of the age."

The above was first published in the AFU NEWSLETTER and is reprinted here with their kind permission. AFU NEWSLETTER, P.O. Box 11027, S-600 11, Norrköping, Sweden.

#### STRIEBER STUFF

Whitley Strieber has been in several UK publications recently with the release of his fictional book dealing with the Roswell Incident. Aside a photo of him looking very natty in suit, tie and silly hat in the April issue of FEAR magazine Whitley regales us with tales of how ufologists are "wrong". He even suggests that Jenny Randles intimated that he plagiarised one of her books- the very thought! But it was ok because Whitley had so much money he could bully her into apologising for something she hadn't done and which seems perfectly possible anyway. Anyway, in this interview he was rambling on about the 'soul' and how within fifty years science will be able to detect that it exists. Place your bets now ladies and gentlemen.



# TWINKLES

The IUN in conjunction with BUFORA will be holding an afternoon of UFO lectures on April 21st in room one, Bradford Central Library. The event starts at 2pm and will concentrate on UFO abductions. Lectures will be given by the IUNs Andy Roberts and BUFORAs John Spencer. Both lectures will be slide illustrated. Tickets are £3 either from the editorial address or on the door. Usual bookstall, IUN publications etc. We had a similar event there last year and it was an excellent afternoon so be there or be square!

## Oh Yeah?

According to the Fund For UFO Research Dec. '89 bulletin they are working on the analysis of an alleged "tiny object implanted in an 'abductee' during a remembered experience. It is in the possession of a scientist at a major northeastern university." (FUFOR. P.O. Box 277, Mount Rainier, MD 20712, USA - for a range of well researched UFO reports- recommended by us.) Bet that's the last we hear of that one!

## Psst, wanna buy a video?

New videos- UFOs-What's going on? has some great stuff on it including Rendlesham, Cash Landrum, Abductions, Cover-ups, Roswell etc., and features interviews with people you don't often see. Also the UFO Incident, (1975) which dramatises the Hill case. Around £9.95 each and can be ordered from the usual outlets (I got mine from W.H.Smith's).

## Dave Clarke Gets Fried

In Jenny Randles' Northern UFO News Welsh ufologist Margaret Fry comments in relation to some Merseyside cases "...the majority of these cases make a nonsense of David Clarke's shuttered mind on unusual natural phenomena and all the younger set who are rudely and passionately decrying the ETH. None of them are really listening to witnesses. Most intelligent human beings know when they have seen something truly unexplained". The bog basic facts of ufology are sadly that most people can't tell what they are seeing whether they are intelligent or thick. We listen to witnesses all the time and there is a massive difference between the sincere retelling and reporting of perceptions and the actual stimuli or objective event which triggered it. David is currently having his mind unshuttered and it should be open for display later this year.

## PHANTOMS OF THE SKY...or, self promotion time

To coincide with the IUNs Phantoms of the Sky July conference Dave Clarke and Andy Roberts have a book of that same name published by Robert Hale Ltd. OK, so you've heard before about books that 'take the lid off ufology' only to find them a mish-mash of nonsense proving bugger all. Well, Phantoms of the Sky is different (honest). Using a mixture of case material, facts and speculation, coupled with their experience in the UFO field both with ufologists and witnesses Clarke and Roberts will manage to annoy almost everybody with this book. UFOs from Phantom Airships to last years Abductions are remorselessly pursued, hoaxes are exposed, names named- and there's even a whole chapter on the 'cover up' (being CIA-funded we felt obliged to slip in a cover-up chapter). The past, present and future of ufology are laid waste before your very eyes. And they said we'd never find a publisher! As this could well be the last book to criticise the ETH before they land you'll want to get a copy early. To find out how you can obtain a pre-publication, signed copy please send an sae to the editorial address. Buy this book and you are guaranteed to be buying what is destined to be a controversial addition to the ufological literature.



Edith Fiore Abduction book, and have had no other discernible experiences before or since the event.

Do we leave it at that and just log it as an odd incident. Do we accept it as a real physical event? How can we know otherwise? They want to know what's happened and we can't tell them other than from our own point of view. Sure, we could have them hypnotically regressed (he wants to, she isn't so keen) but what would that prove? If nothing comes out of it the recollections written down the morning still remain as evidence of some peculiar perceptions or a very clever confabulation. Conversely, if we get an abduction scenario does that make it any more real - far out for us maybe but then what? We just go away and leave these people with the can of worms we have just unleashed- I can actually see why Hopkins and Strieber get so cross with ufologists and form 'abductee' buddy groups. We really can't do much at all. If we ignore it altogether how do we square it with being 'ufologists', seeing as it is a case that includes events and motifs we profess to investigate?

Maybe these two people are psychologically disturbed, but that's not for us to say. They don't think so and the event hasn't altered their life in any way, but the responsibility ufologists have when delving into something of this nature is immense, and few (if any) ufologists have had any training in even the most basic of counselling skills. It's a big problem, but not half as much as the fact that it's bloody weird that people you have never met before will let you into their house to discuss the most bizarre experiences of their lives. Humans eh?

.....

## REVIEWS

The UFO Debate: Edited by David Barclay. £1.50 each or £8.50 sub for six issues. 32 page, A4 magazine. From D. Barclay, 40 Stubbing Way. Shipley, West Yorkshire, BD18 2EZ.

UFO BRIGANTIA's favourite 'veteran' (ie old!) ufologist and self proclaimed 'lunatic fringe' has gone into the tree killing business and begun to edit his own magazine. David's objective is to use the magazine as an arena for discussion about every theory possible connected with UFOs, contentious or otherwise (I though we did that!). The first issue contains articles as diverse as 'Do Ufonauts Do It?' and 'Alien Saucers On The Moon'. A review of the Blackpool UFO conference is included (which gives some significant clues as to the origin of the Ilkley Alien case- or so I'm told!). But my personal favourite was the article dealing with Ray Palmer and the Richard Shaver stories. ETH'ers could do no better than to look into this pair of characters who between them sowed the seeds of post 1947 ufology in 1946/46. One is tempted to wonder with UFO Debate just who some the the writers, with names such as Roger Ford and Juan Traquemynde, are. But when I asked David his tongue was so far in his cheek I couldn't quite catch the answer. Well worth a look.

Reviewed by Allan Staithes.

Spheres Of Influence: by Nigel Mortimer. £1.25 (inc. post) from Nigel Mortimer, 33 Green Lane, Addingham, Ilkley, W. Yks. LS29 OJE. 48 page, A5 booklet.

Nigel Mortimer has been involved in ufology on and off for the past decade and whilst this little booklet isn't a UFO work as such it does give some insight into the sort of things some ufologists vector off



into. Nigel deals with dowsing here, mainly in the vicinity of his home in Yorkshire. Interspersed are speculations about 'earth power' and Earth Mysteries' in general. UFOs appear in 'Three Down The Line', which is an account of 'A multi-person psychic experience'. It's not really my cup of tea, being very subjective and without much criticism of so-called paranormal events. But that's just my view, as I said it is important for setting ufology within the contexts of other belief systems at this point in history.  
Reviewed by Andy Roberts.

The British & Irish Skeptic: see insert in this issue for details.

After a series of cock-ups we are finally exchanging with this magazine, so here's a review. The B.I.S. covers all types of anomalies in a skeptical fashion and has some connection with the US skeptics group CSICOP. Sad to say from even my cynical point of view I don't think it is that good. Few of the people involved in the magazine seem to be actively involved in investigating their various subjects, rather they just comment on them from a lofty distance, from their tree house in Isaac Newton's apple tree. So who is it aimed at? I'm not at all sure. Sensible people within the field of anomaly investigation will have already read the good, first hand and critical investigations and theories which are produced (for instance Fortean Times, Magonia, UFO Times and us in the UK) and and 'believers' in any field won't trouble themselves with this at all. In particular 'leylines' (now actually termed 'leys' but never mind), are treated despicably, the guy who wrote this seems totally ignorant of Paul Devereux's latest research and the article on Alchemy misses the point by so much that it's laughable (alchemy was a spiritual discipline not an attempt to turn lead into gold). A couple of articles on hypnosis redeem the magazine somewhat but overall it needs to buck its ideas up. Generally it seems like it's the scientific establishments attempt to look into anomalies and to try to take the piss a bit. Most sad of all, and indicative of how wide of the mark they are is Steve Donnelly's request that "here in the British Isles we resist the cultural imperialism of both the USA and the USSR and produce our own alien stereotype." We have Steve baby, we have. Any fule kno that UK aliens are almost always tall humanoid chappies, not many of the 'greys' in our abductions to date. But then a little matter like what UFO investigators know isn't going to affect a Skeptic, cos they know! Buck up lads.  
Reviewed by Andy Roberts.

Mind Monsters: Invaders from Inner Space? By Jenny Randles (Aquarian 1990) Paperback, 224 pages, photos and illus. £6.99

Any book that opens with an introduction entitled 'The Case of the Ninja Dwarves' is ok with me! In Mind Monsters Jenny does the sensible thing and looks at the broad range of anomalous phenomena drawing comparisons between what at first may appear to be disparate events. Certain ufologists, ghost hunters and Nessie-fanciers will (and have) gone to their death beds insisting that theirs is a seperate phenomena unrelated to others. If they'd have read this first they needn't have bothered! After a few chapters ably demonstrating the connection between various types of phenomena Jenny gets down to the nub of the book which as I see it is that all these 'monsters' are bound by three key elements; "The place where the event occurs, the person who is at the root of the experience and the state of consciousness within which they appear to be immersed." From that statement it's on to a discussion of Earthlights and Persingers ideas and the powers of the human mind to affect and inform reality on several levels. Quantum  
cont. p. 21



# Across the Universe

By  
Ian Blake

Ufology has many vagaries - almost as many as human nature per se. Its imagery derives as much from the collective unconscious as from actual observation. Thus many UFO reports retain the half-understood but deeply-felt significance of dream - their symbolic truth.

Nor does this apply solely to cases of alleged alien contact. Even routine high-level sightings, can, given the right circumstances, trigger off a wealth of poignant associations. "I'm never afraid when I see UFOs flying over the house," an American correspondent told me recently. "I feel like running after them and shouting, 'Hey! Come back! Wait for me! You forgot something!'"

My reaction on hearing this plaintive cri de coeur was one of instant recognition, By some coincidence I was at that time re-reading Jacques Vallee's Messengers of Deception, and had just encountered much the same sentiment in a chapter dealing with the notorious H.I.M. group. I have a copy of Messengers beside me as I type these words. It is indeed, as Robert Anton Wilson's back-cover blurb declares, "as suspenseful as a Hitchcock thriller." In the fourth chapter Vallee describes a typical meeting of the H.I.M. or Human Individual Metamorphosis group, which flourished in America during the mid/late '70s. At one juncture, he writes, "a dreamy young man" stood up and proceeded to address the audience in fervent tones. "A lot of people think I'm crazy," the young man is quoted as saying, "but sometimes it'll be a bright night and I'll be sitting outside and saying, 'Come on down! Come and get me!' I've always wanted to be picked up by a UFO! (Vallee's emphasis.) The parallel with my American correspondent need hardly be stressed.

Implicit in statements of this nature is the assumption that life is somehow 'better' elsewhere in the cosmos. people like Vallee's anonymous "dreamy young man" clearly feel that their potential for happiness is being stifled here on earth. Many contactees and New Age channellers share a similar view. It is in fact one of the fundamental impulses of saucer cultism (as opposed to 'hard' scientific ufology).

George Adamski, for instance, is known to posterity as the most famous of all post-war contactees. Even today, thirty-odd years after they were first published, his books continue to exert a strange fascination over susceptible readers, largely because their theme - that of benign space brothers waiting in the wings to save us from ourselves - has a powerful emotional appeal. Flying Saucers Have Landed (1953) and Inside the Spaceships (1955) contrasts the paranoia of America in the 1950s with the supposedly idyllic quality of life on Venus and Mars. Thus conditions on other planets are once again shown to be more fulfilling than those prevailing here on earth. A similar theme informs the literary efforts of Truman Bethurum (Aboard A Flying Saucer 1954), Orfeo Angelucci (The Secret Of The Saucers 1955), Howard Menger (From Outer Space To You 1959) et al. despite their sheer implausibility, such accounts nevertheless speak of contemporary human needs, a condition and a state of mind.

They have entered the realm of folklore for the simple reason that the average saucer buff wants to believe in them. From our current vantage point, with scores of cases to provide us with clues and parallels, we can see that, for very many witnesses, UFOs symbolize a means of escape from everyday responsibility. The late John Lennon's 1974 sighting over New York, as recorded on the sleeve of his Walls And Bridges album, is a case in point.



By all accounts the sighting in question was but one link in a chain stretching all the way back to Lennon's childhood, when he reportedly met God in the drawing room of his Aunt Mimi's semi-detached house in the Mendips. (God, we are told, was doing nothing more remarkable than "just sitting in a chair.") In addition to Lennon himself it (his 1974 sightings) was also witnessed by May Pang, a young Sino-American girl of seemingly limitless patience and resolve. May was at the time wetnursing the former Beatle through a lengthy period of estrangement from his wife Yoko Ono. Her description makes it clear that the actual 'spaceship' (sic) was fairly routine: "a saucer-shaped object surrounded by blinking white lights, gliding through the sky." What is particularly suggestive is Lennon's reaction, as recorded by May on page 248 of her book Loving John (1983). "We couldn't stop talking about the UFO," she writes...And later: "In bed that night we continued to talk about it. Just before he fell asleep John said softly, "I wish it had taken us both away"" (my emphasis). To which May Pang adds a plaintive afterthought of her own: "If only it had been true - we would both have been much better off."

The obvious question arising from this comment is simply: Why? Why should May assume that she and John "would both have been better off" had the UFO "taken them away"? The idea seems inconceivable. Even in the mid-1970s, when his creative juices were at a relatively low ebb, Lennon was still a universally acclaimed singer/songwriter with virtually unlimited financial resources at his disposal. In what way would he have been "better off" on board a UFO?

To answer this is first of all necessary to examine Lennon's state of mind. To begin with, there is no shortage of evidence to suggest that he was a fully-fledged 'neurot' with violent, self-destructive tendencies. In his much-discussed 1988 biography The Lives of John Lennon Albert Goldman paints a singularly unflinching portrait of Lennon during the various phases of his career. Even a cursory glance at the index reveals all manner of unsavoury character defects, including anorexia, anti-Semitism, anxiety, apathy, criminal ambitions, drug-dependence, nervous instability and good old-fashioned megalomania. The text records every tantrum, every violent outburst and subsequent bout of self-recrimination, with voyeuristic attention to detail. The impression thus conveyed is that Lennon's UFO - whatever it may have been - represented above all a means of escape: escape from a stifling marriage; escape from the myriad pressures of stardom; and finally, above all, escape from the hell of his own disintegrating personality. It was a tantalizing glimpse of redemption, dangled briefly in front of his eyes before being snatched away forever. He would never be the same again.

Goldman's book also throws new light on Lennon's purported psychic abilities. "As he lay abed listening to the radio," he writes, "(Lennon) would wait for one of his 'subpersonalities' to manifest itself. as soon as he felt himself under the control (again my emphasis) of this character, he would project it externally as a ghostly figure, seated in a chair or up on its feet by the door. he imagined these ghostly selves talking to him, and when they had finished their rap he would freeze them where they stood for days, a process he described as "creating my own haunted house." Lennon also compared these objectified selves to layers of clothing which he had disposed about his quarters like a man who hangs up his garments or lays them out on the furniture of his room..."

Goldman is at pains to stress that these 'objectified selves' possessed a Tulpa-like volition of their own. Lennon's ambition, he writes, "was to lock all these ghosts up in a room and then escape them forever."

This sort of thing is obviously connected with ordinary dreaming. At the same time, it also has something in common with Jung's



"active imagination", a process by which mental images are seen with extraordinary clarity and precision. The implications for UFO research may not be readily apparent, but they should not be overlooked entirely. It would be unwise to extrapolate from Lennon's curious ability and use it as a blanket explanation for all contactee experiences. Nevertheless, there is ample evidence to suggest that a similar mental function may be at work in at least some cases. Leaving aside the question of deliberate hoaxes perpetrated for financial gain, it seems reasonable to theorize that very many UFO 'entities' are basically projected by the unconscious for reasons of its own. Of course, not all contactee reports can be explained away quite so easily. However, given the fact that so many of them seem to deal with psychic transformations and symbolism, it is at least an adequate working hypothesis.



I'M SO PLEASED YOU FOUND MY SIGHTING A WELL BALANCED CASE, BY THE WAY, I FORGOT TO TELL YOU, THEIR LEADER'S CALLED 'ZORK', HE SAID I WAS THE NEW MESSIAH & .....

Of course, this is all pure speculation and nothing more; but neither should such possibilities be dismissed out of hand. The value of high-profile celebrity witnesses like Lennon is that their lives are well-documented, thus enabling us to see more clearly the factors leading up to a typical UFO experience. In the light of what we now know, it does not seem unreasonable to assume that Lennon's state of mind was somehow very closely linked with his sighting over New York's East Side. Nor is it unreasonable to hypothesize that very many cases of alleged alien contact are basically wish-fulfilment

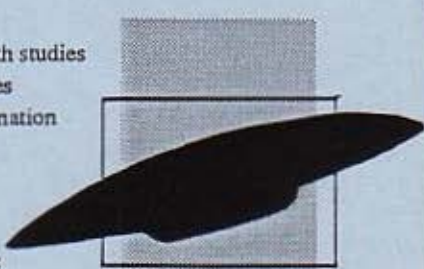
fantasies of one sort or another. UFOs are now amongst the commonest of all psychic phenomena, and there is no shortage of theories regarding their origin and purpose. In the final analysis, however, it hardly seems to matter what UFOs 'really are'. They have excited the interest of successive generations precisely because so little is known about them. All we can say, with any degree of certainty, is that they are closely related to some psychological function, the exact nature of which is at present a mystery.

## INTERESTED IN UFO's ?

If you are interested in serious research of UFO's and other short lived aerial phenomena join the British UFO Research Association. BUFORA was established in 1964 and is the UK's leading UFO organisation.

Activities include :-

- \* Regular magazines with case reports and in depth studies
- \* Regular lectures in London and Regional lectures
- \* Operates the UFOCALL hotline for latest information  
(0898 12 1886, 38p per minute peak rate 25p off peak)
- \* Field Investigation and Research Teams
- \* Library and Research Facilities



For further details send 1st Class stamp and your address to:

**BUFORA (Mems1)**  
 16 Southway  
 Burgess Hill  
 Sussex, RH15 9ST.



# Great Balls of Fire!

ORANGE B.O.L. NEWS FROM THE USA

By Nigel Mortimer

Oregon, USA, UFO investigator Greg Long has focused much of his work over the last two years on the orange ball of light type UFOs that have been an integral part of the phenomena for a far longer period of time.

Interestingly a noticeable increase in this kind of UFO became apparent in the early 1980s and onwards to date in our own country and this does seem to be the case also in the USA.

Greg Long's extensive literature and case research for all orange BOL reports is currently being accumulated into a forthcoming book to be produced by the J. Allen Hynek Center for UFO Studies - looking at cases from all over the world for the past twenty years.

With some certainty Greg Long does not view all orange BOLs with the UAP (unexplained atmospheric phenomena) classification, nor does he fancy that these are related to the Earthlight Phenomena - "it is one thing to posit a connection between the earth and UFOs, it is another to do hard research into the physical mechanics of UFO production..sustenance of electrical fields...focusing of them..and the movement of the fields over large regions, during which 'lightforms' remain viable phenomena for up to many minutes, even hours at a time. It is also another thing to explain the physics of lightforms of various shapes such as triangles..." states Greg Long.

The UFO newsheet, THE NEW YORK UFO REPORT, published by Bill Knell holds an article in issue no.2 that outlines "a disturbing new trend" with regard to the orange BOL. As is the case in the country too, there are a good number of close encounter and abduction cases in the USA that involve the sighting of the orange BOL phenomena:

The following facts about the abductions (which are hypnotically regressed ex[periences only) have been put forward by Bill Knell.

1. All occurred between sunset and sunrise. This is true of many cases from the UK, more so in the Yorkshire/Lancashire region in 1980.
2. An orange ball of light appeared to each witness just prior to the abduction either inside or outside their apartment. (nb. see my own UFO sighting report from 1980, in Pennine UFO Mystery, by Jenny Randles)
3. None of the witnesses had any memories of the abduction. All had a very slight memory of an orange ball outside of their window but never thought of it as a UFO until reading of other reports in local newspapers. Again, in the UK, the actual remembrance of the experience is forgotten until it is 'jolted' back by some mundane action on behalf of the witness.
4. All the percipients live in the Queens, N.Y. area and within ten miles of each other. This is interesting in view of the 'coincidence factor' that is prevalent in these cases, where somebody the witness knows also has the same experience on the same night and in the same area.

In relation to the information above, Greg Long has categorised the aspects of what the orange UFO (BOL) may represent:

1. Balls of Light of several inches in diameter associated with abductions, CE3s and psychic phenomena.
2. Balls of Light up to ten feet (or more) in diameter usually seen at some distance, many hundreds of yards to miles away.



3. Balls of Light which upon close approach 'resolve' into craft-like shapes, with structured, 'artificial' features.

This information is important in view that the prange BOL has been reported enough times now in the condition outlined by Greg Long and Bill Knell as to establish grounds for an in-depth study of it in this country. Greg Long has agreed to keep me up to date with his findings and a comparative investigation of the orange BOL UFO is underway between our two countries. If you know of such a case, from the past or present, which involves the orange BOL UFO in any capacity (from the UK or elsewhere) I would be very interested to hear of it. Your own views about this 'new' consistency within reports are just as important, so please send these on to me too, all information fully credited.

(since receiving and typeing this article up Nigel has sent me another report so here it is-Ed.)

## **B.O.L. Update**

"Whatever it is, the Orange BOL phenomena is an important and seemingly integral feature of Ufocals" - Jenny Randles

### U.K. AND U.S.A. FINDS

Recent news in the USA suggests there has been recognition of a particular aspect of close-encounter UFO events which has parallels here in the UK. This is the Orange Ball Of Light (BOL) type of UFO which has been observed and included in many reports from the 1980s.

In November 1980 I had first-hand experience of this phenomena, one that has since re-occurred in the same locality more recently and seems to be experienced (through witness descriptions) in the same manner by a number of different people. Reports show that the Orange BOL may itself be THE stimuli to the actual memory recall of abductions described by those who do not actually observe a structured UFO (disc, saucer or whatever) at the time of the event occurring, but later, maybe under hypnosis or through a gradual 'rememberance' of the experience.

This may take days or, as in at least one case from the UK, years after the event. There have been a great number of Orange BOLs reported from the same locations as abductions but it would be wrong to say that ALL of these are connected in the same way, as stimuli for the experience of a UFO abduction. Some of these BOLs may be a differing phenomena, maybe Earthlights, natural phenomena or misidentifications. Or it may be that the witness to such BOLs simply does not and will not remember the abduction or close-encounter effect of the initial sighting.)

With our own independent finds in mind it is interesting to look at the American claims with regard to the Orange BOL/Abduction/Close Encounter scenario.

They are:

- 1) They occurred between 1982-1988
- 2) All took place between sunset and sunrise.
- 3) An Orange BOL appeared to each witness just prior to the abduction, either inside or outside of their apartment.
- 4) All seemed to have been abducted through a large or sliding glass living room window.
- 5) None had any memories of the abduction. All had a very slight memory of an Orange BOL outside their window, but never thought of it as a UFO until watching/reading about UFOs on TV/in local newspapers.
- 6) All lived in the Queens/N.Y. area within 10 miles of each other



- 7) Ages ranged from 17-51 at the time of the events.
- 8) Occupations of all varied somewhat.

American ufologist Greg Long feels that although these are preliminary results they are accurate and are the represented finds of over ten years work involving the Orange BOL phenomenon.

We have an interestingly similar situation here in the U.K. Looking at our own records the North of England has had certain regions which fit the finds as those presented by Greg Long in the USA. Those parallels for one particular area - the Leeds/Bradford area (which has an on-going high UFO activity), throw up patterns within the reports which look to be orderly and planned rather than occurring by chance. They are:

- 1) They occurred between 1980-to date (tailing off in numbers during 1988-89)

- 2) A high proportion of all reports made gave sightings at around the 1.00-3.00 am time period.

- 3) Those observed the Orange BOL felt a strange affinity with the UFO although no structured craft or occupants were seen. They were deeply moved by the initial observation of the BOL. In most cases it was seen from inside a window of their house, usually from a bedroom.

- 4) Insufficient data exists about what happened after the Orange BOL was observed. It seems that the witness does not recall or feel it is important to recall this aspect of the experience.

- 5) The witness is left with the inner feeling that something more had occurred, but this only 'comes to mind' some time after the date of the initial sighting. In nearly all cases reported this comes about when the witness reads about the same sighting (made by others in the locality) or hears of it on TV or radio.

- 6) The Bradford/Leeds area covers a great expanse of open farmlands and moorlands as well as the built up towns and cities. Areas to the north and to the extreme south of the area had a particularly high number of reported UFO events in the earlier part of the 1980s, 1981 was very active in the Central Bradford area with the Wyke Woods flap. In the Wharfe Valley (Otley-1980) at least three separate witnesses living within a six mile radius of one another, reported an Orange BOL outside their bedroom window, all at around 1.00am on the same date (Nov.23rd). In later years this area remains a region of high-strangeness events with paranormal overtones.

- 7) At this point the age ranges of the witnesses does not seem to be a significant factor. There are few mentions of pre-teen children in the reports.

- 8) As in the USA reports witnesses come from all walks of life with no visible trend. The fact that police, pilots etc reported a high proportion of the high-strangeness cases in this region I think must be mainly due to their being in the right place at the right time through their particular type of work.

#### RANDOM LISTING OF LEEDS/BRADFORD AREA ORANGE BOL CASES

1966 - Chelker Reservoir, Skipton: Orange BOL seen over water. Three witnesses. Other kinds of UFO sighted near to this location in later years.

1975 - Railwayman at bus stop observed an amber BOL, size of a new penny at arms-length. Materialized and de-materialized in the sky as he watched it. (Hebden Bridge)

9/5/80 - Orange BOL seen by two witnesses over powerlines 7 water source. (Lancs)

7/6/90 - Huge Orange BOL reported over Bradford City centre/

8/6/80 - Orange BOL observed from car; travelling over powerlines. Police officers also sight BOLs at this time.



23/11/80 - Otley/Burley Wharfedale: Three separate witnesses to Orange BOLs with serious OZ-factor symptoms. One account came to light in late 1989.

Nov. 1980- Witness at farm on moorland near to Todmorden (Yks) sees football size Orange BOL over nearby field. Three entities are observed and farm stock (chickens) are found dead next morning!

### BEHIND THE PATTERNS

As we all know not all close encounter experiences start with the same UFO type being observed. There may be just as many reports of the Moon and planets which are the cause and effect of such situations (ie Betty and Barney Hill case). It may even be that unusual situations like 'being in a dark wood at night' or 'watching a horror film' may equally be conducive in starting the UFO contact experience, yet there have been very few cases (if any?) to suggest that this is so. But we do know that these real events do stimulate the DREAMS that we have.

With the Orange BOL interest lies in the fact that unlike those stimuli mentioned above it is found apparent in a number of separate cases in a somewhat 'coincidental' way.

The other important aspect to arise in these reports is that a high number of Orange BOL witnesses are prone to 'feel' the experience without any apparent reason for doing so - other than observing the UFO. The witness feels a strong 'oneness' with this type of UFO event which takes place at a deep emotional level, and accumulates in a very real sense of 'loss' (like that felt when someone close dies), after the event. This can last for some time and can leave the witness feeling that a change has occurred in his or her life. This could be a frustration with the modern way of living or maybe a change in attitudes towards aspects of life and in some cases there is a strong need to search out and try to prove a 'reality' within the UFO phenomena.



So, a a pattern of events and effects emerges as such:

1) Orange BOL types observed by a number of separate witnesses in a localised area, on the same date, at the same time. This may be the same UFO or sightings of individual UFOs - yet in all cases reported so far it seems the same phenomena is being observed.

2) The Orange BOL is usually observed at close range (100yds- $\frac{1}{2}$  mile), and most are described as being spherical, the size of a football at 100 yds. It gives off a translucent glow and in a few cases sparks of red have been noted. The primary colouring is orange/red and white. The sightings last for up to two minutes in most cases and are seen in locations holding water sources (ie rivers, lakes, resevoirs etc), and electrical power lines. In some cases the Orange BOLs have been observed low over wooded areas.

3) After the BOL departs (in most cases it simply disappears from sight) the witness is affected by OZ Factor type symptoms:

a) A feeling of dis-association with the 'real' world during the event.  
b) An initial and overwhelming desire to dismiss the UFO event soon after it has occurred.

c) No awareness of anything else other than the Orange BOL being



- d) Deeply felt emotional aspects directed toward the event and what the event may mean to the witness.
- e) A loss of time during the experience - although this has not been found in all cases reported.

CONCLUSIONS

At this point we cannot begin to ascertain just WHAT the ORANGE BOL really represents. Depending on your own points of view they may be Earthlights, UAPs, Psychic energies, Spiritual emanations...the descriptions of all fitting the BOL type well. Through our gradual awareness (which has spanned at least ten years in the case of the Orange BOL) we can say that it does have a very real effect on the observing witnesses.

The phenomena is observed at separate localities, yet it is (by chance?) seen by more than one witness WHO IS AROUSED FROM SLEEP to observe the UFO. The chances of this taking place by coincidence is, to say the least, very slim! By virtue of these facts alone, it should be considered that whatever lies behind the Orange BOL phenomenon is itself responsible for the Oz Factor effect realised during and after the event. Taking an opposite view to all this it may be suggested that what takes place after the UFO is observed is purely subjective and takes place only in the witnesses mind (without any outside influences). If this is so then why are, i) some aspects of the event described and felt by more than one witness in an identical manner in separate locations and, ii) the event later realised as the same type of effect - contact with a UFO and/or occupants and not a mish-mash of other paranormal happenings?

At present (1990) we have two possibilities that look promising:

1. The effect of the Orange BOL phenomena is responsible for the activation of emotional feelings within the witness.
2. This effect of the initial sighting results in a 'real' change within the witness, which is not subjective and has been found to be common in a number of separate case.

As this study is ongoing on both sides of the Atlantic your own reports of a similar nature, news and viewpoints would be most gratefully received.

Nigel Mortimer: CONNECT UFO INVESTIGATIONS  
33 Green Lane, Addingham, Ilkley, W. Yks, LS29 0JH

.....  
QUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTEQUEERQUOTE

"HERE ARE THE FACTS: a tiny percentage are done by miscellaneous small cults; Satanists, bikers, etc. About 10% are done by one major Odinist/Right Wing Christian cult composed mostly of Texas oil millionaires who are essentially seeking a ritualistic cure for impotence...About 35% are perpetrated by various arms of the Conspiracy, in germ warfare and rural terrorism tests, ostensibly in preparation for covert action in Russia. It's not the government per se - they're too sloppy to have gotten away with it for this long - but the 'Human Insiders' of the so-called 'Illuminati'. A tiny percentage of the cattle rectums are secured by primitive Ufonauts who need them for rocket fuel...All the rest of the cattle mutilations, as well as 75% of all other paranormal phenomena of a similarly hideous nature are perpetrated by the Elder Gods for no other reason than to confuse the living daylights out of us and let us know in no uncertain terms that we are UTTERLY HELPLESS."

Ivan Stang struts his thang on cattle mutilations, from The Book of The SubGenius



physics rears its head as do the ideas of Rupert Sheldrake. Whatever you make of the last few chapters of this book there ain't no aliens from Zeta Reticulii coming to save us here. Although the last section is speculative the speculation is firmly rooted in the experiences discussed earlier in the book and on scientific fact.

Jenny is firmly bringing the UFO (and the rest of the monster menagerie) firmly back to earth and the humans who live here. It's not going to go down too well across the pond, but then what do we care. Mind Monsters is another addition to the formidable canon of British ufology and that can only be a good thing when it is measured against rubbish like Edith Fiore's Abductions or Tim Good's UFO Report 1990.

Perspectives: A radical examination of the alien abduction phenomena By John Spencer (Macdonald 1990) Hardback, 255 pages, £12.95

This book by BUFORA's John Spencer has already created a flurry of cross letters to the MUFON journal in the USA. But is it 'radical'-well from a British ufological point of view, not really- but it's got those Americans sizzling! Basically the book is a highly sceptical look at the Abduction phenomenon, largely based on an excellent analysis of the Betty and Barney Hill case which John believes to be at the genesis of today's abductions. John's perceptive insight into what happened to the Hill's is essential reading. No surface acceptance here as he goes into the form of the language exchange between the Hills and the aliens and the inconsistencies which plague both this and all other abductions. If you thought the Hill case was watertight this point of view will make you change your mind.

The 'American Way' of abduction research comes in for some cogent reasoning, concluding that the evidence for the ETH just isn't there and is largely brought about by 'investigator driven' investigations, which leads to a standardisation of reports and consequently a pre-formed template for events to be fitted into. Being somewhat distanced from the hurly-burly of field investigations John can criticise investigation techniques from the point of view of an informed outsider which is what makes this book so fresh. I don't always agree with what he says, either about abductions or investigators but it is an intelligently written UFO book and there aren't too many of them about.

In the closing chapters John looks for solutions to the abduction enigma and I'm not really sure what relevance his conclusions have to the main thrust of the book. From a very down to earth (almost radical!) sceptical approach to abductions John moves into what seem to me to be arguments that we may be surrounded all the time by intelligences whose thought products we perceive as (amongst other things) UFOs, and abductions as a message from 'them' (or it). Weird city. This line of reasoning has been taken before by writers such as Keel and Vallee, Anthony Roberts, Geoff Gilbertson and others, and always seems to be invoked when a prosaic explanation seems at hand but the writer can't quite admit that humans can be responsible for the experience. The closing paragraph speculates that the UFO phenomenon may be a 'question' which we can never answer and I think John's nearer the answer there than at any other time - ufology as part of humanity understanding itself. Perspectives is not an easy book to read but the effort is worth it, it is perceptive, thought-provoking and provides new ways for looking at an old subject.

Reviewed by Andy Roberts

#### NEXT ISSUE

Clive Potter on Ufology and psychic questing. Jenny Randles and Paul Fuller on crop-circle criticism. Ian Blake on something strange. We name the hoaxer behind the South African 'crash'. Be there.



# Letters



Dear Sir,

As a long time reader of UFO BRIGANTIA (I can still remember it when Paul Bennett was editor, whatever happened to him?) I feel I must express my views at the content of the last issue.

1) Your use of language is appalling both from a grammatical and syntax point of view. Also the frequent use of bad language is not compatible with the aims of serious journal.

2) Why must you be so critical of the ETH? Even if you don't believe in it the ETH has its adherents and it may be at least a possibility don't you think? To this end I cannot understand your savage attack on Stanton Friedman. His points were germane and, after seeing his marvellous talk at Sheffield last year, I think he is really onto something. If I were Mr Friedman I would seriously consider legal action at some of your implications.

3) Re the South African case. Again, another concerted attack on other ufologists credibility (YUFOS, Henry Azadehdel). At least they are trying and after seeing the YUFOS conference last year I would venture to suggest that they are getting somewhere. What on earth has Mr Azadehdels alleged jail sentence got to do with ufology?

4) Why do you mock the Soccorro connection with the African case? If the insignia were the same in both cases then surely that must mean something, mustn't it?

Whilst I find UFO BRIGANTIA an invaluable aid to keeping up with the latest in contemporary ufology I really do think you ought to show more respect and responsibility toward your readers and the subject of ufology generally. I would like to hear your views on the above although I doubt whether your cynicism would permit you to print this in the letters page (although you are most free to do so).

Yours sincerely

Geoff Fulstone (Swansea)

Wrong Mr Fulstone! And here are some replies as brief as possible. Paul Bennett now edits EARTH magazine and is still going strong. As for your other criticisms:

1. It's only words, endless manipulations of 26 letters, what you think about the resulting combinations is your problem not mine.

2. The ETH is a crap theory (not even a proper theory), also it's very popular and so up for criticism. Stanton Friedman can consider legal action 'til the cows come home, think and do as he likes, as can we all.

3. a) Yes, YUFOS are trying. b) Everything.

4. Because the Soccorro insignia is funny, and as one of my colleagues suggests probably is alien for 'this way up'.

.....

Dear Andy,

It's some 20 years since I coined the term apocalyptophilia to describe the desire to possess to imagine the worst horrors which can befall humanity, and Clive Potter et al demonstrate that it is alive and ill and living in parts various. As they have used real names it will not be possible under the threat of libel laws and abusive phone calls to make intelligent comment on these individual cases either in the pages of BRIGANTIA or elsewhere in future. In general however we don't have to invoke ripples from future armageddons to explain the



origin of the dark visions which oppress some shamanic personalities, they are products of their own negative ASC (Alternate State of Consciousness).

Prophets of doom, and those who feel impelled to impose their special mission on the rest of us have existed throughout human history. Unable to filter out the cruelties of the world, they have seen it sunk in sin and corruption and cried out judgement. Again and again social change is seen as the creation of the devil. In past times such fears and dreams were expressed in religious terms, hence the term 'religious mania'. Today, in our secular world even religious mania has become secularised, with the space people taking over the voice of god, with ecological catastrophe and nuclear war replacing hell fire and brimstone.

In fact, the real life dramatic events which are sweeping the planet are not at all reflected in these premonitions, no sense there that the nuclear death has been lifted, that human reason has triumphed; we've made it. As this sinks in we can expect a tremendous flowering of human creativity, and from this will no doubt come the partial solution to our remaining fears. What we do have is yesterdays fears, the perils of the newspaper headlines and the ideological hang ups of the occult sub culture, trapped in its own literalness (substituting pole shift for "the world turned upside down" for example).

Best Wishes

Peter Rogerson, Manchester.

.....

Dear Andy,

I would like to add my support to your editorial (see UFO BRIGANTIA 41) regarding the 'sick propaganda' of some pre-Millennialist fundamentalists who seek to excuse their intolerance and discrimination of their fellows under the cloak of Christian belief.

It is a paradox that such fundamentalists attribute, as you say, AIDS, homosexuality, drug abuse, crime, (not to mention Communism, humanism and the breakdown of family life), to extraterrestrial intervention in human affairs, while at the same time maintaining a pre-Millennialist fundamentalist worldview. Such a worldview necessarily involves belief not only in the divine Creation of Earth, but also Adam and Eve, the Fall, and the Flood, and by doing so, denies Darwinian evolution. It is odd, then, that this denial of evolution should manifest belief in extraterrestrials who, if they exist, would represent a startling confirmation of Darwinian evolution. Such a scenario puts in jeopardy the very notion of a Redemption; unless Jesus lived, suffered, and died for sinning aliens also.

No doubt the logic of such an argument has, in the past, forced such fundamentalists to regard extraterrestrials not as some 'other' race from some 'other' world in the Galaxy, but the very personification of the Devil himself - thus neatly circumventing the awkwardness inherent in such reasoning.

These pre-Millennialist fundamentalists, who justify their barely-concealed racism by deferring to Old Testament texts, existed well before the modern advent of the UFO. However, this perverse doctrine of seeing 'illicit cross-breeding' ('sons of Gods and daughters of men'; 'humans and aliens'; 'mixed marriages'; 'Betty & Barney Hill', etc) as the work of the Devil has been given added sustenance in post-47 ufology through the alleged hanky-panky between aliens and humans.

While D. & T.M. Barclay and the Rev. Inglesby appear to be sympathetic to pre-Millennialist fundamentalism, and despite the fact that such a position is profoundly anti-evolution and anti-science, we must not confuse them with that small minority who profess Christian values and beliefs but who 'interpret' biblical texts to add authority to their racism.



Oh for a modern Thomas Chalmers, who balanced evangelical enthusiasm with scientific credibility, and who was able to incorporate extraterrestrials, admittedly before publication of Darwin's 'Origins', within his concept of God's Creation.

Best Wishes

Anthony R. Brown, Beaulieu, Inverness-shire

Editors note: Speaking of racism, how many Puerto Ricans, Mexicans, Negroes etc from the slums of American cities are ever featured in abductions? Is it because a) Abductions are an artefact of white culture; b) because UFO investigators (not many non-whites amongst them even in the USA) are racists and choose to ignore that aspect; c) because the abductors themselves are racists ("mmm, gimme some of that white meat Exqylon baby") or d) because ethnic groups don't report this sort of thing. As for God, well everyone knows he doesn't exist either. I once met the Devil, or at the very least a palpable force of evil (honest), but that's another story altogether.

*Dateline America*



## Updates From The States

*Dateline America*



by Jim Melesciuc, editor of Orbiter

(This is a somewhat shortened version of Jim's input to Brigantia due to lack of space and time constraints - Ed.)

The fallout is still heavy from Bill Moore's suicide speech given at the 1989 MUFON, Las Vegas, symposium and it appears that the September 1989 issue of Just Cause has blown out the last living breath for the Majestic 12 story. In this latest issue a careful surgical dissection of Moore's hyped paper is undertaken by Greenwood, & Fawcett and reveals the motivation behind the Moore, Shandera and Friedman team - 'MONEY'. Using facts and comparisons Just Cause brings into focus how Moore, Shandera and Friedman, bilked the UFO community for profit and notoriety via double talk, deceptions and blatant contradictions. The September issue is recommended reading for all who have been following the MJ-12 fiasco, particularly those who are on the short end of the stick and climbed aboard Moore's runaway train. Just Cause - P.O. Box 218, Coventry CT. 06238, USA. 4 issues \$10.00 (foreign \$15.00), \$2.50 for single issue.

KLASS-TV in Las Vegas, Nevada, has aired a UFO special during the evening news on November 10th, 1989. The series began it's coverage with a history of UFOs beginning in the late 1940s and moving forward through the numerous sighting reports to the cattle mutilations. George Knapp, a news anchorman for channel 8 in Las Vegas stated that a scientific person would be featured on the program who has claimed to work in Area 51, the U.S. government's super-secret test range at Nellis AFB in Nevada. Robert Lazar, a physicist, claimed that he had worked on a project in Area 51 involving flying discs provided by alien intelligences.

According to ParaNet investigators in Nevada the material presented by Lazar remains unconfirmed. It is interesting to note that Robert Lazar is an associate of John Lear (see Lear document in BRIGANTIA last year-Ed.) and has been providing this information to Lear over



the last few months.

Lazar claims that he was hired to work in an area called S-4 which is a few miles from Groom Lake. "At S-4", he said, "are at least 9 flying saucers, anti-matter reactors and other working examples of technology that is seemingly beyond human capabilities."

Investigators researching Lazar's credentials found it to be a difficult and frustrating task. He claims he holds degrees in physics and electronics, but the schools that were contacted say they never heard of him. He said that he also worked at Los Alamos National Labs where he worked with one of the world's largest particle beam accelerators, a half-mile long behemoth capable of generating seven-hundred million volts. Los Alamos officials told investigators they have no record of Robert Lazar ever working there. However, a 1982 phone book from the Lab. lists Lazar right there among other scientists and technicians.

Lazar agreed to undergo a polygraph exam as part of the investigation. The results of the exam were inconclusive. He appeared to be truthful on one test; deceitful on a second. Polygrapher Terry Tabernetti runs a security operation and is a former Los Angeles Police Officer. He put Lazar through four tests and concluded there were no attempts to deceive. To further confirm the polygraph results the tests were provided to other polygraphers with one suggesting that Lazar might be relating information he had learned from someone else.

Lazar feels that what's going on, "could be the most important event in history". He continues, "You're talking about contact, physical contact and proof from another planet, another system, another intelligence...I'm convinced that what I saw is absolute proof of that. There is no way that we could have created those discs."

Ed comment - The high strangeness of these claims carry strong connotations of John Lear's 'Groom Lake Stories'. A full transcript of Lazar's interview is available for \$2.00 (postage) from Jim Melesciuc - 43 Harrison St. Reading, MA. 01867, USA.

Another nail has been hammered into the MJ-12 coffin. A special report by Phil Klass has shown the 'Harry Truman' signature on the MJ-12 memorandum of September 24, 1947, is suspiciously like the signature on the letter that Truman wrote to Vannevar Bush on October 1, 1947. The original Klass found in the Bush collection in the Manuscript Division of the Library of Congress and made several photocopies of it there.

According to Klass, "In signing the authentic letter to Bush, Truman's pen accidentally skidded slightly, creating a small extraneous mark on the left upper part of the right-hand vertical stroke in the letter 'H'. The same skid mark appears on the Truman signature of the MJ-12 memo of September 24, 1947."

In his report he states that, "before the advent of the Xerox era and signature machines the very existence of two identical signatures was considered to be very strong evidence of forgery, according to the book Questioned Documents, by Albert S. Osborn, published in 1978." Klass strongly feels that he has discovered physical evidence that demonstrates that the documents are counterfeit. He further adds, "This is based on the fact that a persons hand written signature is like a snowflake - no two are ever identical." Source: Skeptical Inquirer, vol.14. no.2. Winter 1990.

.....

**UFO - LINE PHONE 0898 654 637**

THIS NEW INFORMATION SERVICE,  
OPERATED BY THE INDEPENDENT  
UFO NETWORK, IS AN IDEAL WAY OF  
KEEPING UP-TO-DATE WITH ALL ASPECTS  
OF THE UFO PHENOMENON  
CALLS ARE 25P OFF PEAK AND  
38P PEAK & STANDARD

**UFO - LINE  
PHONE 0898 654 637**

**UFO - LINE PHONE 0898 654 637**

THIS NEW INFORMATION SERVICE,  
OPERATED BY THE INDEPENDENT  
UFO NETWORK, IS AN IDEAL WAY OF  
KEEPING UP-TO-DATE WITH ALL ASPECTS  
OF THE UFO PHENOMENON  
CALLS ARE 25P OFF PEAK AND  
38P PEAK & STANDARD

**UFO - LINE  
PHONE 0898 654 637**

**UFO - LINE PHONE 0898 654 637**

THIS NEW INFORMATION SERVICE,  
OPERATED BY THE INDEPENDENT  
UFO NETWORK, IS AN IDEAL WAY OF  
KEEPING UP-TO-DATE WITH ALL ASPECTS  
OF THE UFO PHENOMENON  
CALLS ARE 25P OFF PEAK AND  
38P PEAK & STANDARD

**UFO - LINE  
PHONE 0898 654 637**



# The Fairy Rade

By  
David Clarke

"...a leam o'light was dancing owre them, mair bonnie than moonshine: they were a wee fowk, wi' green scarfs on..[and] their tongues when they sang, was like the soun' of a far awa Psalm.."  
- Description of a Fairy Rade, 19th century Scotland.

"..I saw come in twos and threes 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 supernatural circle of light, as they formed into order like troops drilling..."  
-Described in 1911 by T.C. Kermode, a member of the Manx Parliament, of fairies he saw at Peel on the Isle of Man.

In a previous article (1) I described the remarkable similarities which exist between the stories recorded in the folklore literature describing the fairy realm and the present day folklore attached to UFO occupants and 'abductions'. Ufologists have, by and large, neglected the study of the vast number of analogies to be found in folklore with their subject, and only recently have 'Crop Circles' researchers suddenly discovered that broadly similar phenomena were occurring centuries ago and being described as the work of devils or demons (hence the 'Mowing Devil' episode in the last issue of UFO BRIGANTIA) - the implications for our present interpretations of these crop marks are enormous.

In order to add my 'two pennorth' to the proceedings I offer the following. Whilst undertaking the mammoth task of scanning over a hundred years volumes of 'Notes & Queries' I came across an interesting story, in an issue dated August 14, 1869, describing 'fairies' seen in Yorkshire. The writer, T.T. Wilkinson, describes how, "the fairies still visit the secluded glades of East Yorkshire", and how an informant had told him that "he had often seen rings left on the grass where they had been dancing, but he had never seen any himself"; whether these 'rings' were crop-marks as we are familiar with today, or the 'fairy rings' allegedly created by fungus (Ed's note- marks known as 'fairy' rings are in fact caused by certain types of fungus- I used to be a gardener and had to deal with them) is not explained, but it is in fact irrelevant as it is the interpretation of their cause which is important.

It appears that circles have appeared in crops for untold centuries, and have only just been 'discovered' by those who wish to re-interpret them in a modern context. Last year I was informed by a resident of the Peak District of 'circles' which he said appeared in a field at Calver where, it was believed until recently, the "fairies were said to dance"; indeed, on checking this out I didn't find any circles but did find references to the fairy connections of the field in question, in a 19th century book. In a recent article (2) Bob Rickard has explored the associations found in folklore which are analogous to the present 'circles' phenomena, and Ralph Noyes has noted a tradition in Hampshire during the 1940s where crop circles were avoided by locals as they were believed to be of 'devilish' origin. Ufologists must accept that their interpretations of the origins of such phenomena are as much a product of the 20th century



environment as the attribution of 'fairies' or 'devils' were to explain natural phenomena was to previous generations.

In Notes & Queries Wilkinson goes on to tell of how, when he was a boy, he was "told of a young man who fell in with a group of fairies dancing when he was passing over Scalby Wold towards Whitby. They were holding their revels in a secluded hollow not far from the footpath, and he saw them dancing in a ring to the strains of some delightful music. During one portion of the dance they all cried out..[and] the onlooker also cried out in amazement. This caused the fairies to give up their amusement, and in revenge they whipped him along the way for a considerable distance towards Whitby.."



In his book The Peat Fire Flame (Edinburgh, 1937) folklorist A.A. McGregor relates a story he was told in the Scottish Highlands of the experience of two young men who, when returning home early one morning: "...came to a spot at which they heard laughter and merriment and the strains of music, for which there appeared to be no accounting. On proceeding to investigate matters, they beheld a

doorway open in a mound by the roadside, beyond which lay a large apartment brightly illumined, on the floor of which danced an inordinate number of wee people.." A typical 'fairy spell' followed; substitute the word UFO for 'mound' and this account would not be out of place in a book by Budd Hopkins or Whitley Strieber today.

In the Highlands of Scotland, W.Y. Evans-Wetz (a collector of folklore in the 19th century) was told by John Campbell, a 94-year old resident of Barra, that: "I have heard it said that the fairies live in knolls on a higher level than that of the ground..the fairies in the air (the fairy or spirit hosts) are different from those in the rocks. A man whom I've seen, Roderick McNeil, was lifted by the hosts and left three miles from where he was taken up. The hosts went at about midnight. A man awake at midnight is in danger...and when they took people they took body and soul together."

Similarly, in Welsh Folklore (188) the Rev. Elias Owen wrote that "it was formerly believed in Wales that the fairies, for a little fun, sportively carried men in mid-air from place to place and left them to return to their homes as best they could. There was an apprehension about encountering the 'fair people' in a mist for this reason." Compare this comment with the account of a 'UFO abduction' in North Wales, recently investigated by Philip Mantle (3). In Ireland, the 'fairy host' was known as the Sluagh, said to consist of fallen angels and spirits who would rush across the countryside kidnapping humans and animals and blasting crops - it was said that the fairy hosts "have paths..and that it is death to a mortal while walking in one of these paths to meet them."

In the Welsh countryside the 'Tylwyth Teg' were once regarded as a race of spirits who "forming a ring, would dance and sing out on the mountainsides", but who would disappear into thin air when approached. At Harlech in West Wales Evans-Wetz was told "that there was an idea that the Tylwyth Teg lived by plundering at night. It was thought too that if anything went wrong with cows, horses or crops the Tylwyth Teg were to blame. As a race they were described as having the power of



invisibility; and it was believed that they could disappear like a spirit while one happened to be observing them.

"The world in which they lived was a world quite unlike ours, and mortals taken to it by them were changed in nature. The way a mortal might be taken by the Tylwyth Teg was by being attracted into their dance. If they thus took you away, it would be according to our time for twelve months, though to you the time would seem no more than a night."

If these stories are not enough to convince you that the 'fairies' of yesteryear are the cousins of the critters in flying saucers today, even down to their interest in the human reproductive cycle, then try the following for size:

In Tales of Galloway (1979) Alan Temperley tells the story of a cowherd who had set out in darkness from his cottage at Auchneight, on the Mull of Galloway to drive his herd towards Gatehouse of Fleet..

"It was Halloween, but as he made his way through Kirkmaiden and up the lonely road by the eastern shore when at the crossing of the Greenan Burn looking out to sea he was surprised to see a blue light moving swiftly over the waves some distance from the shore.

"He halted, watching. Soon he could make out that it was not a boat at all, but a tiny carriage drawn by six white horses. Remembering the night and the fairy reputation of the spot where he found himself, he was frightened and yet stayed where he was to see more. The carriage came in to the shore and up the tumbling water of the burn towards him. Reaching the earth road it swung onto it and swept right past.

"Within, he could see, the coach was crowded with elfin figures. The driver floated his whip over the backs of the fresh, snorting horses; blue coach lamps illuminated the road ahead with a pale and mysterious light. To either side outriders galloped past the young herd, so close that he could have reached out and touched them. There was the sound of laughter and high spirits, and a clear fairy horn rang out across the moors.

"The coach passed and was soon far down the road. Rounding a bend it was gone, and the laughter faded into the noise of the burn and the waves washing on the shore of Luce Bay.

"A little before midnight the young mother was woken from her sleep by the jingle of harness and trampling of horses outside. The sounds were accompanied by the chatter of clear voices. Terrified in the darkness, with only the moonlight on her curtains, she sat up in bed and took her newborn baby in her arms.

"The door threw open and a throng of tiny figures dressed in green, with lanterns in their hands, poured through the entrance and gathered around her bed. They were excited and did not for a moment cease in their pointing and chattering and laughter. Then one taller than the others and more richly clad, made his way to the front and held up his hand for silence.

"'We have come for your child,' the fairy addressed her in bell-like tones. 'It is All Hallows Eve and we are riding. Come, let me have the boy'. He reached his arms towards her. 'No! Oh no!' the young mother cried, 'God forbid!'. Even as she spoke God's name the lights vanished and the room was deserted."

#### References

1. "UFO Abductions and the Celtic Otherworld", by David Clarke, in UFO Brigantia, no.35 (Nov/Dec, 1988)
2. "Clutching at Straws", by Bob Rickard, Fortean Times 53 (1990)
3. "A Typical British Abduction", by Philip Mantle, in UFO Brigantia, no. 39 (summer 1989)



"...looked like the Sun was shining on him. His hair and everything just glowed."

Making due allowance for the time gap between the two 'apparitions'; some forty or so years; with the consequent evolution in descriptive metaphor, it can be seen that both 'entities' shared identical features. So it has to be suspected that either these creatures are spacemen pretending to be angels or angels pretending to be spacemen, or something else pretending to be both - as the occasion demands. Yet again in the spirit of 'By their fruits shall ye know them', perhaps more notice should be taken of the kin of ongoing situations these anomalous apparitions create by their interference, rather than trying to 'interpret' what they allegedly say. Because, as John Keel has so rightly pointed out, seldom, if ever, has the human participant in these cosmic confrontations derived any lasting good from them. What is more it would appear, even from a cursory study of orthodox historical material, that the ages long interference of these creatures has resulted in a plethora of mutually exclusive belief systems ( a global sociological situation of which ufology is a microcosm) which their more fanatical adherents defend to the death - necessary. It can only be called a Hellish situation.

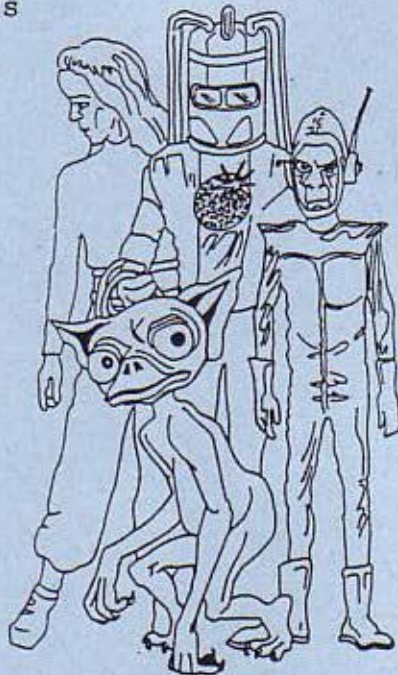
Even at this point, who will not wish to dictate, and so time to speak of philosophical keeping in mind injunction that: "Once you have impossible, then no matter how the truth."

Firstly, it that not every option can be to all presently cosmological secular and conversely,

completely wrong. Perhaps, more likely, they are all 'true' to the extent that they all emanate from the same disinformative source. It should be noted that, apparently, 'religious visions' and 'ufological visions' share a limited range of 'special effects' which are used to convince the percipient that they are in contact with 'superior beings', and that these 'effects' seemingly operate on a principle that our own science is perhaps on the verge of discovering for itself. They are demonstrably hypnagogic in nature, and are probably based on the possible fact that even 'objective reality' is an electromagnetically generated holographic construct, brought into being for us by pre-existing genetic patterns in our 'decoding equipment' - our brain. In many ways our brain can be compared to a televisual receiver which, by means not yet fully understood:

"...transforms a barrage of nondescript electrical impulses into our diverse experiences of Space, Form, Substance, Colour, Sound, Odour and Taste."

On the basis of this the comparison of all varieties and television images becomes even more evidential. How would you describe the way in which a television picture achieves its image? Would you say that a TV picture is made up of light of various tones and intensities, and that



are quite willing to yours and mine if be called a Hellish

there will be those accept what logic perhaps it is now specifics rather than generalities while the Holmesian

eliminated the what you have left, improbable. must be

must be pointed out competing explanatory correct. This applies extant hypothesis, sacred, ufological. But, they all could be



it is by the differences in the tones and intensities that the viewer is able to distinguish between the components of the picture? Well, if you knew you might be interested to know that the above definition is taken, almost word for word, from the testimony of a 'percipient' trying to describe what they saw - 73 years ago in a cultural backwater in Portugal! Even in this day and age the televisual analogy has been drawn in matters apparitional. A Mrs Cynthia Appleton who, according to a report in F.S.R., had an 'alien' materialise in her own front room, described it precisely as appearing "like a television picture. At first blurred, then clear". To draw the analogy even tighter, Peter Paget, writing in UFO-UK draws attention to the experience of Kevin Goodman and Colin Rees. Apparently of these two only Kevin could both see and hear the 'entity'. Colin had only 'vision'. Paget says of this encounter:

"This split of communication media between two people is interesting. It was almost like tuning a T.V. when you can lose the picture but keep the sound, and vice versa."

A similar effect was noticed by investigators of the B.V.M. (Blessed Virgin Mary) 'apparitions' at fatima in 1917, where the boy Francisco Marto was only ever able to 'see' the Lady, and her words were wasted on him because of this peculiar 'selective' deafness. Therefore it is permissible to speculate that ALL visionary experiences might derive from one basic modus operandi that has affinities with television broadcasting, so that the 'B.E.Ms. and B.V.Ms. must be suspected of being interchangeable, and once their real identities are thus called into question this way the only alternative left is to accept the possibility of demonic deception in operation.

In order to 'possess' their chosen percipient both types of 'manifestation' seem obliged to initially draw their strength from their victims own internal cosmologies. Once rapport is achieved the various entities then subtly pervert the parameters of the experience in order to eventually isolate their victims from their fellow human beings, and strengthen the hold the entities have upon them. The visionary 'reality' in all cases, is only real to those who are possessed by it, and most times they are used as 'agents provocateurs' in the controversy their claims usually generate.

A good example of the ufological variety of 'vision' is the Betty Andreasson case. An undeniable "UFO related abduction" (and one usually left out of 'abduction' books as it's hard to fit into the ETH-ed's cynical comment) which nevertheless had clear religious undertones, thus creating a confusing correlation that, according to the leading investigator:

"...caused great consternation amongst us."

Yet in spite of which:

"We dare not dismiss it, because it may provide the focal point, the very reason, for the abduction."

A strange conclusion for a dedicated ET Hypothesiser to come to - even reluctantly - is it not? Can you think of a good reason why the alleged ambassadors of a technologically advanced spacefaring race should use their hardware to promote what must be to them - if indeed they ARE E.T. - a sanctimonious superstition peculiar to this planet? And that wasn't the first time either. At Fatima in Portugal in 1917 it is clear from testimony taken at the time from eyewitnesses to the spectacle of the "Solar Prodigy", that bone fide "ufological hardware" which would have been instantly recognisable to the present generation, was blatantly used by the manifesting entities to 'reinforce' an otherwise overt religious 'frame of reference'. And the diabolism inherent in BOTH scenarios? Well, for one thing, the 'message' of both groups of entities subtly perverted the parameters of orthodox religion, and both sets of percipients, separated by 50



years of time and an unbridgeable cultural gulf, described the same demonic entities in almost the same terms. At Fatima they were described as being "terrifying and repellent", while at Massachusetts in 1967 they were described as looking like "halloween freaks". And while they rained "rose petals" on the worshippers at Fatima, it later became known as 'angel hair' when an identical precipitation was observed to fall from clearly visible UFOs in the skies over Gallaic, Oloron and Graulhet in France during the Flying Saucer Fifties. Such evidential correlations could be multiplied ad infinitum from comparing the now immense ufological documentation with its theological counterpart.

We mean to say, why should a ufonaut confuse the issue of his identity by describing his 'spaceship' as:

"This ship, whose name is Michiel is so named for the Prince of Princes, Michiel, or as you know Jesus the Christ of God."

Unless it was, as the investigator of the Andreasson Affair surmised:

"....a deliberate deception on the part of the Aliens to make human beings believe in a UFO/Religion connection?"

But if this is the purpose of all the seeming 'frame of recency' confusion practiced by these 'entities' - what could be the purpose of it all? Can it be, as Jacques Vallee has speculated:

"...that someone, or something is playing a fantastic trick on us".  
The little devils!

Concludes next issue with:  
THE SATANIC SOLUTION

#### REFERENCES

1. Fatima- A Close Encounter of the Worst Kind, by D. Barclay (Mark Saunders Pubs. 1987)
  2. Sherlock Holmes
  3. Sorcery, by J. Finlay Hurley (Routledge & Kegan Paul 1985)
  4. UFO-UK, by Peter Paget (N.E.L. 1980)
  5. The Andreasson Affair, by Raymond E. Fowler (bantam Books 1980)
  6. UFOs - Key to Earth's Destiny, ed. by W.S. Brownell (Legion of Light Pubs. 1980)
  7. UFOs - The Psychic Solution, by Jacques Vallee (Granada Pubs. 1977)
- .....

## CONTACT INTERNATIONAL [U.K.]

A Worldwide Association of Objective UFO Researchers

JOIN ONE OF BRITAIN'S OLDEST ESTABLISHED UFO RESEARCH GROUPS, CONTACT INTERNATIONAL [U.K.] - FOUNDED BY LORD CLANCARTY (UFO AUTHOR BRINSLEY LE POER TRENCH) OVER TWENTY YEARS AGO. CONTACT HAS PROBABLY THE FINEST DATA BANK OF UFO SIGHTINGS ANYWHERE, AT ITS OXFORD HEADQUARTERS - AND HAS BRANCHES IN SEVERAL OVERSEAS COUNTRIES.

CONTACT INTERNATIONAL PUBLISHES THE MAGAZINE 'AWARENES' FOUR TIMES ANNUALLY AND A CATALOGUE OF UFO SIGHTINGS - 'THE UFO REGISTER' AT SPECIFIC TIMES.

MEMBERSHIP IS ONLY £6.00 PER ANNUM (OVERSEAS READERS SHOULD FIRST CHECK WITH THE SECRETARY FOR CORRECT RATES) TO INCLUDE AT LEAST FOUR MAGAZINES. NEW MEMBERS AND/OR INVESTIGATORS ARE MOST WELCOME - DETAILS FROM:-

CONTACT INTERNATIONAL, 11 OUSELEY CLOSE, NEW MARSTON, OXFORD, OX3 0JS, ENGLAND



# PHANTOMS OF THE SKY

INDEPENDENT UFO NETWORK  
1st Annual International UFO Conference  
Sheffield Library Theatre  
July 14th & 15th 1990

The Independent UFO Network are pleased to present the only international UFO conference of 1990 held in the U.K. Entitled Phantoms Of The Sky - Ufology Into the '90s, the conference is a two day event giving the latest in ufological research - with a particular slant on where the subject has been and where it is headed in the last decade of the 20th century.

The line up of speakers so far is:

14th July: Budd Hopkins (USA) Abductions  
1-6 pm Peter Hough (UK) The Ilkley Alien (Photo & CE4 case)  
Dave Clarke & Andy Roberts (UK) Phantoms of the Sky

15th July: John Keel (USA- provisional)  
10-6 pm Jenny Randles (UK) 'The Death of Ufology'  
Paul Devereux (UK) Earthlights & Ufology  
Budd Hopkins (USA) Abductions- in depth  
Perry Petrakis (France) The French UFO scene

SPECIAL ANNOUNCEMENT Dr. Vladimir V. Rubtsov, the MUFON representative for Russia will be attending the conference on the Sunday and giving an overview of ufology in the U.S.S.R.

## THE VENUE

The Phantoms of the Sky conference will be held at the Sheffield Library Theatre in the centre of Sheffield. Those of you who attended the IUN's Stanton Friedman lecture (a sell out) will know that it is easily accessible by road or rail (400 yards from bus and train stations), with ample car parking nearby. The Theatre seats 260 people, is angled for ease of vision and has comfortable seating. A bar selling alcohol, tea, coffee and soft drinks, will be open on both days of the conference.

Additionally there will be the best second hand UFO bookstall you have ever seen (and we're not kidding here!), and new and old books by those giving papers will also be on sale. Conference proceedings, consisting of summaries of papers given, will be on sale at the event as will a special conference issue of UFO BRIGANTIA. Further details and advance order forms for these as they are finalised.

Obviously ticket demand is going to be high to see the calibre of speakers such as Hopkins (who has never spoken before in the UK), and you are urged to 'book early' to avoid disappointment.

Ticket prices are: Saturday £4, Sunday £5. Special two day ticket price - £8, Please make cheques payable to 'Martin Dagless' and send to 'Phantoms', 84 Elland Rd, Brighouse, West Yorkshire, HD6 2QR..

If you require any further details about the event, the location or anything connected with the conference please enquire to the above address or 'phone (0294) 444049 or (0484) 721993)

PHANTOMS OF THE SKY is the event to be at in 1990. Be there.